

ROSICRUCIAN DIGEST

DECEMBER, 1946 - 25c per copy



Mysticism • Art • Science

This Month's Feature



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SAN JOSE, CALIFORNIA



THE INSTITUTION BEHIND THIS ANNOUNCEMENT

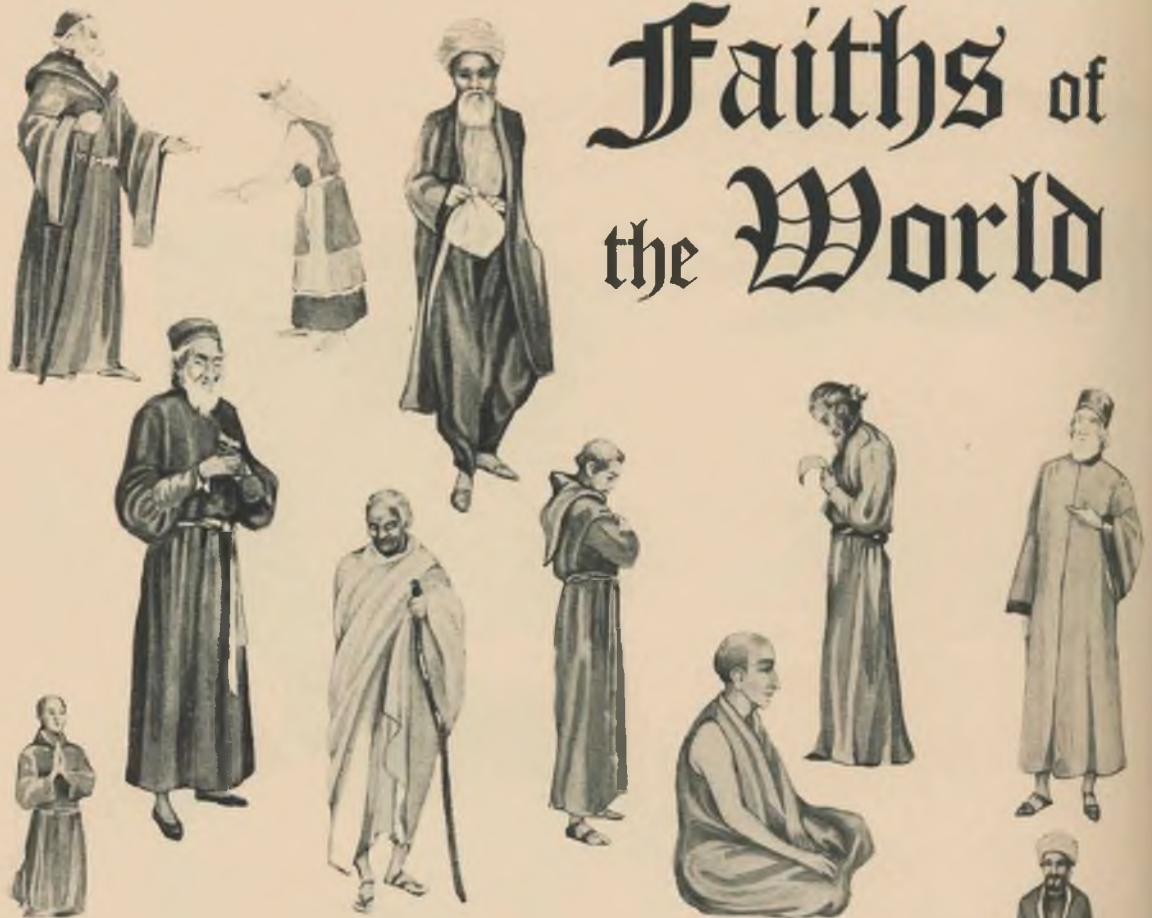


THEY PLAN FOR TOMORROW

The persecution and sacrifice they experienced during the Nazi occupation of Holland only further cemented the fraternal relations of the members and officers of A.M.O.R.C. in that stricken country. The above photograph was taken in Amsterdam, Holland, upon the occasion of a recent conference following an official visit by the Imperator of A.M.O.R.C. of North and South America. From left to right, the Grand Lodge officers of the Netherlands are: H. F. Pots, Grand Secretary; Jan Coops, Grand Master; Y. M. P. Van Olst-Snel, Grand Treasurer.

(AMORC Photo)

Faiths of the World



DIFFERENT in race, in cap, and in gown.
Pledged to creeds as distant as the centuries.
Yet inwardly these men are *brothers*—for each
is motivated by the God of his Heart! The
deeds they do by spiritual impulse—the acts
of charity and sacrifice—reveal that underneath
all humanity is united.

Thoughts that flow from the mind instead
of the heart may be as diverse as the tongues
in which they are spoken. Let there be days
when the hearts of men alone shall speak—
when by listening, men shall know their true
selves and understand each other. *Christmas*
is, by its sacred traditions, one of such days.
May it bring *joy and peace profound*. We,
the officers and staff of the Rosicrucian Order,
A.M.O.R.C., extend to our members and
friends

Christmas Greetings

ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL INTERNATIONAL ROSICRUCIAN MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

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ROSICRUCIAN PARK

SAN JOSE, CALIFORNIA

EDITOR: Frances Vejtasa

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THE THOUGHT OF THE MONTH MISSION TO EUROPE

By THE IMPERATOR

This article is the third of a series written by the Emperor and constituting a report on the current status of the Rosicrucian Order and the Esoteric Societies in Europe. Having recently returned from an air journey to several of the principal countries in Europe, Emperor Ralph M. Lewis comments on the prevailing economic and political conditions there—the results of his observations and experiences. —EDITOR

PART THREE



WITH measured step, they strode down the center of the temple. Frater Jan Coops, Grand Master of the Netherlands, was flanked by two officers of the F.U.D.O.S.I. With impressive solemnity, he was being escorted to the orient (the east) of the temple, in which were assembled the Emperors and other dignitaries of that august body. After due deliberation, this assemblage of officers and representatives of the renowned arcane, esoteric orders had nominated him to fill the vacancy on the *Supreme Advisory Council*.

Membership on this council is a responsible position, one that necessitates personal courage and the determination of one's convictions. It is the purpose and duty of the F.U.D.O.S.I. to preserve the heritage of the esoteric teachings, the initiations, rites, and symbols of the venerable orders of the past. It is, therefore, necessary at times to denounce certain charlatan groups or individuals as such, in the interests and well-being of humanity. If, for example, a group of individuals, styling itself a fraternity, society or brotherhood of Rosicrucians but not being so in fact, having no connection with the traditional authentic Rosicrucian Order, begins plagiarizing the venerated symbols and rites of that

order, these individuals must at once be proscribed. Such a condemnation by the council members might result in their becoming the target of vituperative and false counter charges made by the enemy on their personal reputation and character for the purpose of beclouding the real issue. Consequently, these council members must be willing to sacrifice peace of mind, if need be, in order to defend their cause. A man who would be afraid of what his neighbors or business associates might think, if enemies hurled damaging and untrue counter implications at him, would lack the character requisite for such a position. Frater Coops had shown, through the long weary years of the war, that he possessed the personal fortitude, sense of justice, and compassion required of a F.U.D.O.S.I. councilor.

It was perhaps upon these thoughts that he dwelt as he walked toward us, with eyes seeming to peer beyond at some distant scene. At a point a few feet from the red-draped altar table in the orient, his escorts bade him kneel. They supported him while, on bended right knee, he slowly repeated after them the solemn obligation of the F.U.D.O.S.I., which I am not at liberty to disclose. As he said these words with an emphasis that indicated his full and unequivocal support, tears welled in his eyes. It was a day of days for him.

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Before permitting Frater Coops to arise, the two guardian fratres began softly to chant a benediction in Latin. The beautiful cadence, as they gradually increased the volume of their intonations, could be felt by all present as a rhythmic emotional stimulus that produced a never-to-be-forgotten psychic effect. One's whole being seemed to be charged as if by an electrical current, from which followed a gratifying glow throughout. The intonations of the chant were obviously chosen to produce these vibrations which we all experienced and to react upon certain of the psychic centers of those in the assembly. Possibly the same effect could be had by the use of musical instruments, but the human voice has a more intimate appeal and made the listeners respond more quickly. Those present, therefore, not only saw the significance of what was occurring, but were also able to feel, emotionally and deeply, its value as well. Walking erect and slightly ahead of his escorts, Frater Coops now paused a moment before each of the Imperators in turn, bowing his head slowly. They each acknowledged this by a like gesture. He then made the formal ritualistic sign of greeting. Each of the Imperators then stepped forth and gave him a fraternal embrace.

At last he was returned to his station in the temple as a fully inducted member of the Advisory Council. He must now for the first time address the assembly in his capacity as a councilor. He turned slowly and surveyed all present. Then, with controlled emotions, he thanked the body for its confidence in him. This was spoken slowly and with obviously measured thoughts and words. Suddenly, however, his passive manner changed and, for the next few minutes, he broke out in an oratorical torrent. He vigorously exhorted his listeners to stamp out the abuse of mysticism and esotericism in the world today. Under no condition, he advocated, must those who would prostitute truth be tolerated. The remarks of Frater Coops had set the tempo for the remainder of this important conclave.

The respective delegates, in turn, bitterly scathed the practices which, during the last decade, were done in the name of personal enlightenment. The false orders and societies were individu-

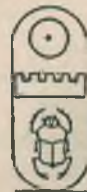
ally named and their conduct recited. A dignitary of the Société d'Etudes et de Recherches Templières, who, in his secular life, is a chief of police in a city not far from Brussels, recounted the criminal record of some of the very individuals who now profess to be idealistic mystics of orders which they have formulated and which simulate the names and manner of the traditional societies. It was unanimously decided that this *vital information*, as confidential disclosures, should be transmitted to the archivists of all the member-societies of the F.U.D.O.S.I. throughout the world. With such information, they can warn the seekers and students in their respective countries against such fraudulent and disreputable characters and the organizations which they promulgate.

This second session of the conclave closed with an announcement that the next would be held in the private chambers of the chancellor in his home. At that session there would be present only the officers of the F.U.D.O.S.I. and one of its council committees.

True Initiation

It was evening when we arrived at the residence of Sar Elgim, F.U.D.O.S.I. chancellor. It had just grown dark; yet my watch gave the hour of ten, p. m. It was difficult for us from America to become accustomed to the (double) wartime in Brussels. When the Nazis learned that England was using a daylight-saving time to step up her production, the Germans then compelled Belgium to advance all its clocks two hours. Belgium, for reasons of its own, has not abandoned this fantastic arrangement.

Our host and hostess were exceptionally genial. Sar Elgim typifies the scholarly intellectual type. He has that breadth of forehead and generously proportioned head that command attention. The pointed chin and the triangular contour of his face suggest a sensitivity and aesthetic quality. His face is pale and his eyes are large, dark, and flashing. The fire of his dynamic personality seems to glow through them and focuses the attention of his listeners upon them. Sar Skia, his wife, is indued with old-world grace. Intelligent and talented in her own right, she never permits her intellectual qualities to detract from her



femininity. She prefers to allow these qualities to remain as a proper setting for her husband's prominence. Her hospitality was sincere, consisting of an informality that indicated the desire that her guests find enjoyment, even at the sacrifice of the staid and often unnecessary social amenities. Perhaps we can say that one remembers a social event and his hosts more by the fact that they have put him at ease, introducing to him an atmosphere to which he is accustomed, than for any formalities they might devise.

A sliding door was quietly opened and we were ushered into the study of Sar Elgim. Others had arrived before us. They arose to exchange formal fraternal greetings. The appointments of the room reflected their practical use and the interests of the occupant. There was no evidence of ornateness, no attempt to cultivate an atmosphere. Everything was essential and in itself created a harmonious and self-evident atmosphere. Commanding attention was a massive desk which was not intended for ostentation, for it was covered with papers, books, and accessories essential to a literary man. It had that arrangement which can come only from one's leaving off in the midst of an unfinished work. Behind the desk were two large windows reaching nearly from the ceiling to the floor. The desk was surrounded by glass bookcases in which were books in several languages, including the classic Greek and Latin. A number of these works were devoted to the life and teachings of Pythagoras, reflecting the literary research into the life of that philosopher for which Sar Elgim is noted. A smile of appreciation and pride swept across his face, as we expressed our interest in his exceptional collection of books.

The first business of the evening was to discuss certain differences in the rituals and rites of the various societies and orders comprising the F.U.D.O.S.I. The doctrinal committee, of which almost all present were members, had the duty of determining that all the rituals of the respective member-societies conformed to the traditional ideals of the esoteric orders and mystery schools of old. The rituals and initiations must not be merely intellectual or objective in their nature. They must not just cater to osten-

tation and sensationalism. They must produce certain psychological and psychic effects within the participants and be consistent with the spiritual and mystical purposes of the authentic orders. Unless such exists, the rites must be altered by the respective orders. These rituals and rites need not, of course, be identical in their objective form; that is, their terminology, gestures, and signs need not be alike, but in their ultimate effect upon the emotional and *inner self* of the candidate they must be alike.

There are *three* certain elements which all such initiations and rites must contain. These elements are very *subtle* and they have been closely guarded as a most important secret of the esoteric orders. They are, in fact, the key to determine whether a ritual or initiation is genuine—that is, an inheritance and a traditional descendant—or nothing but a fraudulent copy. The layman might examine two rituals and believe them to be almost identical. The true mystic, one familiar with the subtle latent elements of the initiation, can almost immediately detect the difference and know which is genuine and which is not. In fact, if both rituals were performed, even the layman would detect that one, in its effect upon him, was impressive and inspiring and the other not. The reason for this would perhaps remain obscure to him. This in itself is a protection against clandestine bodies. I have examined rituals of purported Rosicrucian groups and organizations in the United States, which gave evidence of being close copies of traditional material, plagiarized in some way. Such organizations believe that they are successfully deceiving their followers, and perhaps they are, but *not* the true mystic. The performance of the rituals always connotes whether it is a fraud, just so subtle but important is the difference. The rituals and initiations of the Rosicrucian Order, AMORC, have preserved these cherished mystical elements. This fact was commented upon at this session by the doctrinal committee.

The use of the regalia of the various authentic orders was likewise a topic of conversation at this time. I wish I could, in this open article, dwell upon

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Eternal Occult Principles

By RALPH M. LEWIS, F. R. C.

LESSON THREE



THE sixth occult principle worthy of perpetuation is the attainment of *mastership*. In exercising will, man conceives himself the image of God. He cannot think of God as being other than free, and it is in this sense that man likens himself unto the nature of God. It is also believed by man that God and he alike share mind. Mind is held by man to be a cause, a primary cause in the Divine sense of all things. It should as well, he conceives, be the moving cause in his own existence. If mind is a cause, obviously it must act, and it behooves man, then, in his relationship to the world, to remove those things of his existence or environment which seem to be at rest. He must give them purpose, make circumstance serve him, make things develop into a form which gives his ideas expression. Things of the world, however, or realities, act upon each other without man's direction. God, too, acts freely upon man, and thus man, if he does not oppose God, conforms to God's will. Therefore, since God can act freely upon man, he is obviously man's master.

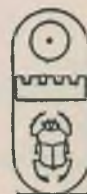
It may be said that matter or the realities also act upon man. Our human experience teaches us that this is so, as we are often in conflict with the elements. The actions upon us of these particulars of the world are the result of the necessity of their nature. Volition

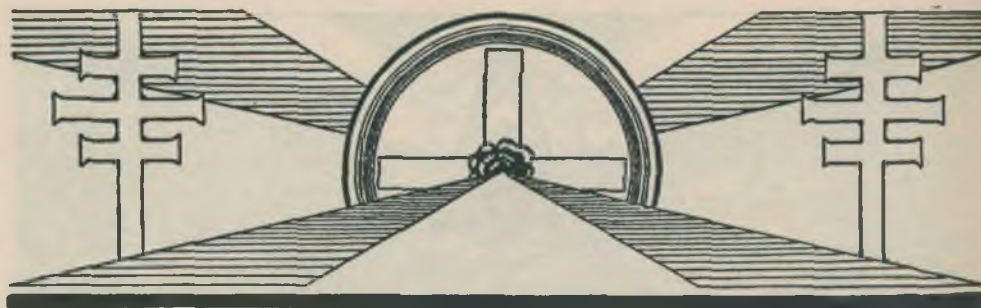
does not exist in matter. The elements do not seek to act upon us. They in turn are conforming to the will of God, to Cosmic order, and consequently, although they move us at times, the elements of matter are not man's master. Man must be as purposeful as God, if he is to be a master. He must establish certain ends which parallel, so far as his finite mind can conceive, the purposes of God, and he must command nature to realize his ends. And to the extent that he does this, he is master of his world and of his existence. Man is a subaltern of God, therefore, he must understand the orders which are given him, and he must conform with them if he is to be the master of the office which he holds as a human. If man permits himself to be ignorant, he opposes divine operation, the will of the Cosmic. If he brings calamity upon himself instead of a masterful life, it is due to naught else but the wrong exercise of his will.

Attaining Mastership

There is a series of steps by which this mastership can be attained, says the occultist. The first of these, generally speaking, is the comprehension of *self*. It is a critical analysis of the nature of our being; we must not accept any traditional ideas as to our substance and our relationship to the world and nature. The first approach to a comprehension of self is to consider, carefully

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First Postwar AMORC Convention

By THE SUPREME SECRETARY



WE TAKE a great deal of pleasure in announcing to our members that the 1947 Grand Lodge Convention is scheduled for July 6 to 9. It has been very disappointing to us, and, we know, also to many members, that in 1945 and 1946 conditions beyond our control made necessary the cancelling of the conventions originally scheduled for those years.

The Rosicrucian Convention held annually, until the past two years, has been one of the major interests of the entire year. It provides so many activities, both for usefulness and enjoyment, that many members throughout this jurisdiction have looked forward from year to year to being able to participate in the activities of the type that can be presented only in an annual convention held here at Rosicrucian Park.

It is too early for us to outline even a tentative program, but a few facts are worthy of consideration, at the present time, particularly by those members who have affiliated with the organization since the last convention in 1944. I want, first of all, to explain that *all active members of the Grand Lodge, regardless of their degree, are eligible to attend the convention.* The convention is not limited in any respect except to active members of the organization, and we want every member, from the earliest neophyte degrees through the advanced and highest degrees of the or-

ganization's teachings, to understand that this convention is their convention and that they are equally eligible for attendance and participation in its many activities.

There, of course, will be addresses by the Supreme and Grand Lodge officers as well as their assistants on the staff of the Rosicrucian Grand Lodge. In addition, there will be many other features, a few of which will include special convocations in the Supreme Temple, rituals for various degrees, and special class instruction in all degrees so that each member will find a class for his particular degree. Then there will be special demonstrations in the laboratories of the Science Building, opportunities to visit all the administrative departments of the Order, to use the Research Library, see important documents and records of the organization, and to participate in committees voluntarily made up of members who wish to look into and report to the members of this jurisdiction upon the administrative and doctrinal plans and activities of the Grand Lodge.

The above activities alone would constitute an ambitious program, but in addition, we will try to have other special features of interest to all members and certain social and recreational activities that will make the period spent at the Rosicrucian Convention a memorable one, from the standpoint of both instruction and recreation.

Members in the higher degrees will notice that we have made one change

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in the Convention this year: it will last four days instead of six as in the past. This has been one of the necessary steps which we have had to take in order to ascertain that the 1947 Convention will be held with less possibility of interference from outside conditions, such as has been the case in past years. By having the Convention for a period of four days instead of six, we have secured the cooperation and assurance of hotels, motels, auto courts, and other places of accommodation, so that members will be able to find suitable living quarters during the term of the Convention. This will indicate to all our members that ever since the time we felt it necessary to cancel the 1946 Convention we have been busy trying to make sure that a 1947 Convention could be held. Steps have been taken in the past few weeks to arrange for accommodations for those members who anticipate attending.

The announcement made at this early date will make it possible for you to include the first postwar Rosicrucian Convention in your 1947 calendar of

activities. May we suggest that you begin now to make plans for your vacation or for that promised trip to California at the time of year that will coincide with the Convention dates? You have over six months to make these plans, and we, in the meantime, will be doing all within our power to prepare the Convention, which, although two days shorter than in the past, will make up in interest and activities by being the biggest and most valuable four-day convention which has ever been held.

Early in the year, a more detailed announcement concerning the Convention will be sent to each active member of this jurisdiction. At that time there will be full instructions as to how to arrange for your living accommodations while in San Jose. *Please wait until these instructions arrive before writing us concerning accommodations*, as we will then be able to give you more specific information and advise you what steps to take to make your trip enjoyable and your attendance at the Convention a real possibility.



ETERNAL OCCULT PRINCIPLES

(Continued from Page 407)

and sincerely, the voice of self as it speaks to the inner ears, and, further, to consider this voice of self as the will of the Cosmic which must be obeyed. Next, it is necessary, says the occultist, to place our minds in order, just as we would arrange the furniture in a room, into an understandable and harmonious arrangement. To do this, we must remove delusions from our consciousness, accept nothing because it is tradition, because it comes on the authority of someone else's word. That which is really not understood by us is foreign to our consciousness, and should be removed or converted into the comprehensible. Then, we must subject all of our fears to an analysis, and see what foundation for them there may be, and to rid ourselves of the false notions underlying them.

Third, we must be certain that will is the master of the body, and we can

relegate the passions, desires, and appetites of the body to their proper order; use them for what they were intended, prohibit them from enslaving us, but nevertheless permit them to function as they were intended. No man is truly a master of his world, if he cannot discipline his mind, if he cannot compel himself to act for what he feels constitutes the good, and if he cannot distinguish constructive interests from those which are otherwise, and cannot give himself to them and to nothing else.

The seventh occult principle is the attainment of *Peace Profound*. To most men, peace is but ignorance of the future moment. They feel that peace reigns because they are blind to the potentialities of the next moment, or because they cannot realize the consequences of their acts, which, as causes, ultimately bring results in their wake.



Such kind of peace consists of imperturbability, or merely of freedom from disturbance. This kind of peace is negative; it accomplishes nothing. It is a withdrawing from life, an escape from realities. It is an attempt to avoid everything which may interfere with what we conceive to be our willing, our believing. It would be the equivalent of man's saying: "Allow me to play with fire, but permit me not to burn or to know that burning may come through my indiscreet use of fire."

To the occultist, profound peace is a knowing one. It is a state of consciousness which asks for no excuses from the world, from humanity, or from God. It asks for no escapes. It is a peace which seeks no divine intervention, when the consequence of ignorance is about to occur. For analogy, there is a state of living as assured as the safe tread of a man who steps cautiously, looking where he steps, and therefore knows, with confidence, that his tread is sure. It is like a man who prepares for a delightful repast, because he knows from experience that the food which he has requested is savory, and that it is digestible as well.

The peaceful life, therefore, consists of an intelligent evaluation of what constitutes the good in existence. Furthermore, it consists in the obtaining of that good, from which a satisfaction as lasting as our days is derived. How peaceful is the life of the man who rids himself, for example, of the fear of death, by which so many are tormented, and who rids himself of the aggravation of avarice and envy, and of the false belief in a vengeful God and other chimeras of religion. The peaceful life of necessity must be a simple one. Its

interests should be as simple as useful books, creative thoughts, and as an opportunity to observe and enjoy the works of nature. A man who lives thus has a minimum of labor to find and secure enjoyments. The more of the things of the world we feel we must acquire in order to find happiness and enjoyment, the more a slave do we become to them. We are constantly bound by the maintenance of those things, for they are transient; they soon wear away or become obsolete. We find ourselves laboriously trying to maintain those things from which we hope to find a few moments of pleasure and of peace, and the former outweighs the latter.

These conclude the seven most consistent and useful of the occult principles which emerge from the mass of material known as occultism.

Will there always be an occultist? Will there always be a need for one? In a world materially advancing, in a world with rapidly expanding sciences utilizing more of the Cosmic laws and principles, converting them into realities which the objective mind can discern and use, will there need be an occultist? There will always be an occultist because there will always be those who love the unknown. No matter how much we may know, no matter how greatly our consciousness may expand, how much of matter may be revealed to us, it will be only an infinite part of what there will yet remain to be known. The occultist loves the unknown, and he will be one of those who will never be content to pass a closed door, behind which may be a channel to further knowledge.

— End —

1947 ROSE-CROIX UNIVERSITY SESSION

Plans are now being made for the courses to be offered at the 1947 session of the Rose-Croix University, which will be held from June 16 through July 5.

The annual three-weeks' term of the Rose-Croix University provides an opportunity for members to participate in the resident study offered at Rosicrucian Park. There are certain preparations to be made in order to qualify for admittance to the University and these should be done well in advance, so that you may be ready when the term begins.

Full particulars concerning the University courses, and how to become eligible for attendance, are explained in the book, *The Story of Learning*. Please secure your copy now, if you do not have a recent edition, and prepare to attend the next summer session. Direct your request to: The Registrar, Rose-Croix University, Rosicrucian Park, San Jose, California.

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Keeping Time with the Universe

By RODMAN R. CLAYSON, F. R. C.

Director Rosicrucian Planetarium
Member, Astronomical Society of the Pacific



WHEN the darkness of night overtakes us, we may perceive that which is perhaps more mystical than all other natural phenomena. The great night sky with its countless, scintillating celestial lights is a truly, awe-inspiring sight, which one *feels* rather than sees. The magnificent brilliance of the multitudinous stars dwarfs all earthly things of which we have knowledge, and well it may, for are stars not the shining representatives of that Kingdom from whence cometh the Greater Light?

Stargazing cannot be considered a pastime, for the knowledge gained from studying the beauties of the heavens plays a very important part in the lives of all of us. For instance, we reckon time and have a calendar because of the work of astronomers. Perhaps we shall see how ancient scientists determined the dates of Christmas and Easter.

The earliest peoples devoted themselves to observing nature for they had no books to occupy their minds. Modes of living and of occupations were most favorable to the study of astronomy, and as shepherds, hunters, and farmers, men spent their lives in the open air, by day as well as by night. While they traveled on the sea and desert, the stars were their guides. They were greatly interested in the succession of day and night—the day lighted by the dazzling

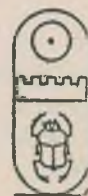
sun and the night illuminated by the curiously changing moon, stars, and planets.

The relative importance of Cosmic bodies is illustrated by the story of creation in *Genesis*. There we read that after the creation of the earth, "God made two great lights" in the sky. "The greater light to rule the day and the lesser light to rule the night." And then almost as if it were an afterthought, "He made the stars also . . . to give light upon the earth."

To the earliest peoples, days and nights were natural divisions of time. Probably because of not knowing the true God, early man turned to the heavens for objects of worship and this, eventually, led to the careful observation of the heavenly bodies by the ancient priests and the astronomers of kings.

From Mythology to Science

Archæologists have factual evidence from every continent on our earth that at one time or another the sun was highly venerated. Temples in Egypt and Yucatán, as well as many other countries, were dedicated to the solar god. The moon also had its share of earthly worship. Thus came into existence what we call *Mythology*. The sun became a god who climbed into his boat or chariot and sailed across the heavens during the day, while the moon became the goddess of femininity and fertility and was carried through the night sky in a silver



car. To the Greeks the sun was Apollo whose sister was Diana, the moon.

In their imagination, the ancients also romanced about the stars. A constellation or group of stars appeared to them to resemble a warrior, a lion, a dragon, or an eagle. Stories about such things were evolved and the names given to them then are used by us now to identify the same heavenly bodies.

From early wonderment came conjecture, and finally a practical scientific study of the movements of the sun, moon, and stars. The advance of civilization created a necessity for methods of timekeeping, and the first timekeepers were found in the sky. It became apparent that the moon, as it circled the earth, appeared in nearly the same place every twenty-nine days. The sun appeared to change its position and return over the same ground markings every $365\frac{1}{4}$ days. The earth's natural revolution around the sun was the cause of this. During this period there were four distinct seasonal changes. Each day the sun arose about the same time, due to the earth's daily revolution. The ancients were not aware of the cause of the celestial movements; but they did perceive that the periodic changes were very definite and very regular.

Twenty-four centuries ago Pythagoras pointed out that the earth was round and that it revolved around the sun. However, this postulation was not accepted until the time of Copernicus hundreds of years later.

The Egyptians, Aryans, Chaldeans, Babylonians, and Hebrews maintained that the earth was flat, while the early Greeks held that the earth was spherical and was the center of the universe, and that all bodies of our solar system revolved around it. The Hindus thought the earth a half sphere supported on four elephants. The early Vedic priests said that the earth was flat supported by twelve pillars. They taught if the people did not do their religious duties, and make frequent financial contributions to the church, that the pillars would crumble and the earth be destroyed.

Calculating the Time

Time in order to be reckoned requires definite points of separation, and

undoubtedly the points of separation were: sunrise, noon, and sunset. These three simple subdivisions of the day were used by the early peoples and continued far into classical times. Noon, or midday, was determined when the sun cast no shadow.

Probably the first sundial that is now known was constructed for Thutmose III in 1500 B.C., although it is said that the pyramids, constructed long before, were used for astronomical purposes. The sundial of Thutmose was practical and had a vertical headpiece called the gnomon, which cast a shadow on hour markings on a long narrow board. Eventually, sundials of various kinds were built throughout Europe and the Orient. History tells us that, until the invention of mechanical clocks, pocket sundials were carried, and this method of telling time was more or less satisfactory so long as owners of the pocket piece could determine true north, for the sundial is oriented to that direction.

Another early method of telling time was the hourglass, but this was inconvenient, for careful watch had to be maintained that the glass be inverted at the moment when all the sand had trickled to the bottom. Water clocks were used by several countries. The Egyptians had many such clocks. In 100 B.C. a stone tower in Athens was erected, housing a wheel which was rotated with water falling from the turret and this operated as a clocklike time-indicator. This tower was also used as a large sundial. It was called the "Tower of the Winds."

The greatest time clock in the universe is the constellation in the north known as the Big Dipper which seems to swing around our North Star, Polaris, every 23 hours and 57 minutes. Because the Big Dipper gains a trifle more than three minutes every twenty-four hours, we will find it in a slightly different position at the same hour every night. By a little observation, one soon learns to tell time by this great "hour hand" of the stars.

With instruments, the astronomers of today calculate the hour angle of the sun to get the time. It is from our observatories that the correct time signals are given by which mankind live and work.

The Calendar

Astronomers of all ages have also assisted in the evolution of a workable calendar which even now is not completely satisfactory. To this we will refer again. James H. Breasted, Egyptologist, states that by 4241 B.C. the Egyptians had discovered the cycle of 365 days and introduced a calendar year of this length which began on the day the star Sirius arose at sunrise as determined in the latitude of the Southern Delta astronomers of that period. The moon, or lunar month, was discarded because of irregularity and inconsistency with the solar year. This early calendar subdivided the year with twelve thirty-day months and has a five-day feast at the end of the year. The rising of Sirius, which was about the nineteenth of July by our calendar, also warned the Egyptians that the Nile River was ready to overflow its banks for its annual inundation of their lands. This remarkable calendar was introduced to Rome by Julius Caesar and, with changes, was subsequently bequeathed to us.

The word *calendar* is derived from the Latin verb *calare* which means to "proclaim." Among the ancient Romans, when the thin crescent of the new moon was first seen, the chief priest publicly proclaimed the beginning of the new month. On this occasion festivals were held.

Most of the early calendars were based on the changes of the moon's phases; that is, based on an interval of approximately twenty-nine days between successive new moons, and on approximately twelve lunations in a year.

The figure 12 took on much significance and for this reason day and night have each been divided into twelve hours. The twelve-month year is probably responsible for our measurements of twelve inches in a foot. The 360-day year very likely caused the adoption of 360 degrees in a circle. The word *degree* means *step* and refers to the eastward step or degree which the sun apparently takes every day with respect to the star constellations beyond. Circle degrees originated in Babylon about 2,000 B.C., and eventually found their way into the Greek development of geometry.

The lunar-solar calendar was used by the Assyrians and Babylonians in the 2,000 B.C. period. The Hebrews borrowed the same system of time measurement and have used it ever since. Their lunar calendar year sometimes has twelve months and sometimes thirteen months and for this reason their religious observances do not come on the same Gregorian calendar date each year.

In the Islamic countries of Arabia, Turkey, and Persia, the lunar calendar is still used. No thirteenth month is added and every year has twelve moon months of 354 days; their New Year's day may fall in any month or in any season.

Mohammed not being satisfied with other calendars established his own and all good Mohammedans reckon the years from 662 A.D. when Mohammed fled from Mecca to Medina. Scholars say that Omar Khayyám authored a calendar which approaches the accuracy of the Gregorian, but it was never extensively used.

The week of seven days was most certainly derived from astronomical considerations because of the never ending cycle of moon phases. The new moon, the first quarter, full moon, and last quarter are each seven days apart.

Then, too, there were seven so-called planets known to the ancients. The word *planet* means *wanderer* in the Greek language. The planets were Saturn, Jupiter, Mars, the Sun, Venus, Mercury, and the Moon. Today, of course, we do not consider the sun and moon as planets. Each day of the seven-day week was named after a planet and from early translations into the Saxon we have: Sun's day, Moon's day, Tiw's day from Martis, Woden's day from Mercurii, Thor's day from Jupiter or Jovis, Friga's day from Venus or Veneris, and Seterne's day from Saturni.

In Egypt, Saturday was the first day of the week. The Hebrews made Saturday the last day of the week, after their flight from Egypt, out of hatred for their former oppressors.

The Romans did not observe a seven-day week until the time of Constantine, who established the week and proclaimed Sunday as the Christian day of worship. The names of our months

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“The Imitation of Christ”

By RAYMUND ANDREA, F. R. C.
Grand Master of AMORC of Britain



ANY years ago, during the first world war, I heard a doctor of philosophy, the minister of a progressive church, tell his congregation, on reading to it a chapter from *The Imitation of Christ*,¹ that but for this book, which he read daily, he could not continue with his life. He was a learned man, a master of many languages, and a severe rationalist, hence this forthright confession of the influence of the *Imitation* was the more remarkable. He became a personal friend, and I soon came to realize why the *Imitation* meant so much to him. His impressive personality and his humility come back to me, and I have felt prompted to say something about a book which should also mean much to us.

The *Imitation* has been translated into more languages than any other book, with the exception of the Bible. Within ten years of the author's death there had been published 80 editions of it. Obviously, it is the work of a contemplative. It breathes of the quietness and peace of the cloister. In 1399 the writer of it, Thomas a Kempis, was admitted into an Augustinian convent, and there he lived a secluded life, writing sermons, hymns, and pious tracts dealing with the monastic and Christian life; he also wrote several biogra-

phies. The most celebrated of his works is the *Imitation*, with its combination of simple faith and mysticism, and it has never ceased to appeal to all manner of men and women of every conceivable religious and mystical persuasion. When a devotional book makes a universal appeal to the human heart, as the *Imitation* has done for several centuries, we may be sure that it is the offspring of divine inspiration and has a message for us. But we need humility and a chastened heart to hear that message.

It is related of Pascal that when about to write, he used to kneel down and pray the infinite Being so to subdue every part of him unto Itself, that when he was thus brought low the divine force might enter into him. By self-abasement he prepared himself for the receiving of inspirations. That is the attitude we must have if we wish to profit from the *Imitation*. Then a door softly opens into a temple of holiness. The music of the voice of a disciple kneeling before the altar falls upon our ears. We forget what we are and listen to a voice of yearning compassion, telling us what we might become. And when we pass out into the strident world we carry the tones of that voice within us, and we know that it is attuned with the spirit of Christ.

The *Imitation* is comprised of four books: *Admonitions, useful for a spiritual life; Admonitions pertaining to inward things; Of internal consolation; A devout exhortation to the holy commun-*

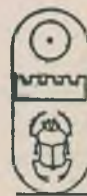
¹Publishers: Harper and Brothers (1943), New York, N. Y.

ion. The second book, on inward things, is the shortest of the four; and the twelfth and last chapter of that book, "Of the king's highway of the holy Cross," seems to me to expound in its brief compass the very essence of the Christian and Rosicrucian life.

In these days we hear so much about the revelations of psychoanalysis, psychology, and psychiatry, and other allied methods of scientific probings of the sacred precincts of personality and soul; yet when all is said and done, where do we stand? We stand face to face with our own secret thinking and consequent outward action. If our thinking conforms to the law of Christ within us, there is a plain and lighted way to our action in the world; and the fears, inhibitions, and complexes which haunt the majority and provide a rich source of enterprise for clinics and professors, pass away like mist before the rising sun. We do not think of the author of the *Imitation* as a psychologist, a psychoanalyst, or a psychiatrist, nor has he ever been described as such. But he is greater than any of them. He has looked into the heart, mind, and soul of man from the vantage point of a seer illumined by the consciousness of Christ; he has uncovered every palpable or lurking weakness of mortal man and revealed the way to immortal selfhood. His rare quality is, that he shows an unexampled genius of a man possessed with a passion for Christ. From the first words to the last of his book we are impressed with the unrestrained influence of a man who was overwhelmingly possessed with the presence of Christ—who had seen, lived and communed with Christ. The whole book revolves around the one central theme which absorbs him, of man helpless, broken, buffeted, and perplexed by his own unreclaimed nature which has turned away from or forgotten the divine Presence within him, of man unredeemed and blinded through absorption in the passing phantasmagoria of the life of the world; and of the challenging and sadly compassionate figure of Christ ever before his vision and pointing the way which He had trodden in defiance of all the difficulties, hindrances, and treacheries which the karma of the world could set against Him.

I mentioned the particular chapter on "The king's highway of the holy Cross." I question whether there is any teaching in any other book of devotion which so truly epitomizes the path of discipleship as we practically face it as Rosicrucians in our higher temple grades of instruction. Some who are well versed in Eastern devotional works, which depict the way of discipleship in colorful language and with a nomenclature which is far more abstract than applicable in character to the Western mind, may on first sight doubt this statement. I ask them to accept the challenge of it and take this chapter into the hour of meditation in the attitude of Pascal. There is no appeal from it, to any tribunal here or in heaven. It is the life of the disciple in its true and highest estate. No matter what books we have read, or shall read, the challenge of the Cross stands before every disciple as a fact to be met, and not one can escape it. He may chart the path to his mind's content, divide and subdivide it into discipleship, major and minor, occultist by virtue of this, mystic by virtue of that, near to the Master or far from him, the word of A Kempis is a two-edged sword which flashes clean to the heart of the problem of initiation into Christ. The Cross of Christ descends bodily upon every soul of man who is resolved upon that initiation. It is of no use for us, if as yet untried, to turn aside from this aspect of the path because we may think it unduly introspective, if not morbid, in presentation. I can imagine that some, the academically and occultly learned ones, may feel inclined to do so; but that will not dispose of the fact.

If ever the Cross has been laid upon humanity, it has in this century above all others; nor can all the voices and commotion of the world hide the fact. Whether it is recognized as the Cross of Christ or merely as worldly misfortune, is another matter. But it will make all the difference how we regard it: whether we recognize it as a stroke of common fate, or see it as a major opportunity of the Cross laid upon man for his own perfecting. To view it as a chance stroke of destiny will not carry us far. It may deaden the pain, like a narcotic, leave us subdued and unresponsive, bound hand and foot to the



relentless revolving wheel of time, uninspired and of no inspiration to our fellow men. That has happened in countless lives. If it happened in all, we should not have to wait long for the downfall of civilization. Hence, the other view is imperative: that we face a turning point in evolution, where men have been suddenly brought to an important crisis in life which offers an acceptance or rejection of a peculiar initiation, by force, instead of by slow and easy development. For, between the two wars, mankind was settling down once again to humdrum, uneventful living—uneventful in higher and spiritual living, very eventful in seizing upon and making more and more of a materialistic environment and less and less susceptible to a frame of mind which turned back in quietness and confidence to the perennial spring of spiritual inspiration and culture such as we find in the *Imitation*. And looking back over the years and making an impartial assessment of our profit and loss, where do we find ourselves? What have we gained and what lost? I speak of mankind in general. The world crisis has stripped mankind of most of its material gain; and in its place there is—an ominous silence. "The personality of men has been dissolved and melted," and there is nothing around them to take its place. They may elect to build again in the same way upon the same foundations, if they have the heart for it. Perhaps the majority will do so, for they see nothing better. But this will not satisfy all. There are those, a comparatively small minority, who interpret the world crisis as a crisis in the soul of man; and through this crisis, in these lives, Christ, it seems to me, will come into His own.

It has been said that "Purity of heart is to will one thing." That most pertinently sums up the *Imitation* and its author. Throughout the *Imitation* one thing only is willed. There is a single endeavor to mirror in the heart of man the image and life of Christ in all its radiant, poignant and unrivalled beauty. There is not a word of deviation from this august ideal. It is as if the author had ever before him, day and night, the real presence of Christ in the temple of the heart, and not for a moment could he release his gaze from a

rapt contemplation of it, nor speak but in words of fervent simplicity of the way to full possession of it.

Acquainted, as many of us are, with many books of a devotional nature, when we turn to the *Imitation*, and after repeated reflection upon it, it is astonishing to note how completely absorbed the author was in his subject. There is not a single aspect of the conduct of man in his approach to or retrogression from the Christ ideal which has escaped the clear insight of this genius of holiness. In spite of some touches of austere asceticism, which we should expect from the pen of a recluse in monastic retirement, we find in the *Imitation* a warmth, companionship, and sympathetic understanding for man in all his manifold failings and weaknesses on the way, which places it in sharp contrast to Eastern literature. How often does the complacent aloofness, conscious height of attainment, the bleak detachment so characteristic of the latter seem to ignore or belittle our common and wounded humanity fighting at odds in a purely worldly environment, and impress us with a feeling of finality and impossibility of achieving the high goal of endeavor while man is but man. Not so is it in the *Imitation*. The irresistible magnetism of Christ works upon the mind like a spiritual leaven as we read it. It was the magnetism of Christ which gripped A Kempis as he wrote, and it is this same influence which holds and compels our allegiance as we meditate it. Spiritual magnetism in an inspired writer has this of divinity in it, that it draws us upward to itself directly the heart is touched by it. And as A Kempis depicts upon his living canvas in full and luminous detail the character of the Great Exemplar, we see a man lifted up into the high heaven of consciousness by the magnetism of his subject and writing what he must, in perfect humility and consuming adoration.

The Grand Inquisitor

In a recent book on Russian prophets of the last century, the writer, referring to Dostoevsky, says: "The world's literature does not possess any picture of Christ comparable in its power to that

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MISSION TO EUROPE

(Continued from Page 406)

the beautiful significance of the regalia worn by the members of the authentic societies such as, for example, the Ordre Pythagoricien, the Ordre Martiniste et Synarchique, and the traditional Ordre de la Rose-Croix Universelle. Sacred truths lie concealed from the profane within their design. The age-old symbolism enshrined in such simple objective appearances is most gratifying. Each time a member puts on his person one of these ritualistic garments and moves either to the right or left, he is manifesting some illuminating concept wrested from the darkness in the past. Each A.M.O.R.C. member who has taken part in one of the temple initiations is quite aware of that.

The Hidden Lesson

The formal aspects of this session were now closed. Someone admiringly pointed to the large reproduction of a fresco by the celebrated artist Raphael, hanging above Sar Elgim's desk. "What do you see in this famous fresco?" he asked. I detected a smile in his expressive eyes. Different ones spoke up, recounting the generally known facts that led to some of the highlights of Raphael's life. He was born in 1483 in Urbino. He enhanced his natural talents as an artist by benefiting from a study of his celebrated contemporaries. He learned, for example, the subtlety of modeling and the soft beauty of expression from Leonardo da Vinci. When his fame spread, he was selected to assist in the alteration of certain art decorations in the Vatican. On one side of the papal signature room he painted his famous *Disputa*, which contains religious and theological elements and depicts the spiritual life.

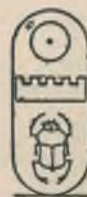
Opposite to the *Disputa*, is the fresco of the so-called *School of Athens*. "The subject of this noble fresco is 'Earthly Knowledge' represented by an assembly of the great philosophers, poets and men of science of ancient Greece." They are seen, seated and standing, in the central aisle of a beautiful edifice of classic design, said to be one of the early drafts for St. Peter's church. The central figures of this distinguished group are Plato and Aristotle. Below on each side are groups of other ancient celebrities

of the intellectual and art world, "arranged with the most consummate skill, including the whole 'filosofica famiglia' of Dante." Raphael's selection of these leaders of thought shows an extensive acquaintanceship with the history of philosophy and science among the ancient Greeks. This all of us conceded. Included in the fresco are interesting portraits. Bramante, a contemporary of Raphael, is shown as the aged mathematician and scientist, Archimedes, stooping over a geometric diagram. The figure at the extreme right in a *white robe* is that of Raphael himself, being a self-portrait. This latter figure became the key to the enlightening discourse by Sar Elgim which followed.

It appears that Raphael portrayed himself in the white robe among this group of thinkers, because he was a member of the *Pythagorean Order*. The robe worn by him is the traditional robe of that esoteric society. Moreover, as Sar Elgim pointed out, the whole fresco is a lesson in mystical symbolism. If one draws an imaginary line through the center of the scene, corresponding to a division of the great hall, the figures fall into opposite classes. Those on the left represent the spiritual and moral philosophers; those on the right depict the empiricists and scientists. This presentation of the contraries, the opposites, or negative and positive, is further emphasized throughout the subject of the fresco. On the left is a statue of a god and on the right, of a goddess. The triangle, square, and circle are impressively used in the architectural design of the structure and otherwise. The postures of the hands and feet of these thinkers all depict signs of the different esoteric sects with which Raphael, as a *high initiate*, was familiar. I cannot divulge these signs—that is, to what orders or societies they refer—without a violation of confidence. It is sufficient to say that Raphael left to posterity in this fresco a great lesson in symbolism, one with which each mystic and student of the esoteric orders should be familiar.

Food and Facts

What of the political and economic conditions prevailing in Belgium today? What are its chances for recovery, the return to a semblance of prewar normalcy? Even the most casual observer



is aware that Belgium seems far more prosperous than France. It is admitted, however, that this is only a relative prosperity and not one of which the individual is conscious. It has been suggested that Belgium averted a severe economic collapse by an early stabilization of her currency. She did not try to keep her money at an artificial level as France did for many months subsequent to the war.

Food seems comparatively plentiful, if you judge by the wares in the shops. Further investigation proves that many of the commodities on display are out of reach of the average housewife. In the restaurants might be had a plenitude of butter, even at a time when such was not available in the United States. Fruits, too, were plentiful and steaks could be served if one could afford the price asked. The bakeries displayed a variety of pastries and, in appearance at least, it seemed abundant—but, again, there were the ever appalling prices. The black market, so I was informed, provides many of the commodities displayed. One wondered whether the black market was actually being vigorously prosecuted or just winked at by the authorities. One incident alone was sufficient to bring that thought to my mind. Though personally not a smoker, I learned that, in legitimate channels, cigarettes were rationed and that American cigarettes, ever sought after as the acme, were practically unobtainable. On the other hand, on the public streets—main thoroughfares, in fact—were to be seen young women and girls vending from trays suspended about their necks, cigarettes of all makes, including American. They seemed to have a plentiful supply which sold at high prices. These, we were informed, were black-market vendors. A gendarme would almost be required to close his eyes in order not to see such vendors who, in their demeanor at least, were quite confident of their security.

The late summer disclosed potentially large crops of grain and vegetables in Belgium. This I particularly observed on a journey, through the countryside, to a very renowned and old castle not far from Brussels. These crops afforded hope of relief from scarcity and the black market. An American army officer in Brussels informed me that many

of the supply trains, carrying American goods to United States troops stationed throughout Belgium, had to be guarded by United States soldiers. Organized black-market gangs had robbed the trains of troop-destined commodities. Another surprising observation was the number of American automobiles to be seen in Brussels. They were new, long, black, expensive 1946 models, the same cars for which the American public were clamoring and getting very few of. The prices on these cars were prohibitive, yet there was a market for them among the comparatively few who, in some mysterious manner, had been able to preserve or recoup their fortunes. It appears—at least this is a theory advanced—that American cars are being exported to Europe, often at the sacrifice of the American consumer, not to derive a higher price in the European market but to regain quickly the export market before strong European competition can be developed. This to me was an early sign of the *trade war* to come. Many other signs, of which we shall speak later, were in evidence.

The department stores in Brussels were well patronized by “eye shoppers.” Little buying was being done. The prices of the commodities stagger the imagination and this in comparison to what we consider as high prices in America. The people walk through and stare at the objects, as though they were looking at the crown jewels in the London Tower. The prices were so fantastic that to the people they were just so many numerals marked on a tag. “Who buys these?” I asked a young saleswoman, pointing to an exorbitantly expensive article. She merely shrugged her shoulders with an air of confusion. The merchants cannot sell these items for less under the present status of affairs and yet no one will buy them. As an example, I saw a camera, priced at 25,000 francs (about \$600), which in America would cost about \$150 at current prices.

The attitude of the average Belgian presages a healthy future for the country. He has not lost his initiative. He is not looking for the government, the unions, or social groups to recoup his fortune or to guarantee him security. He is conscious that his future is de-

pendent upon the sweat of his own brow. He is not demanding unreasonable pay or fewer hours of work. He works hard and plans carefully. Large public works, abandoned at the outset of the war, have been resumed with vigor and the people take pride in the fact that they have been able to come back quickly.

Dependence Upon America

Politically, Belgium is not so confident of the future. Her own house is fairly well in order, but she fears the prevailing conditions in Europe. As a small nation, she has reason to do so. Great alarm has been felt among the populace because of the heavy withdrawal of American troops from Europe almost immediately following the close of the war. Belgium fears that America may once again return to *isolationism*—the attitude of letting the rest of the world carry on because we are self-sufficient. It is believed that the average American citizen, in urging the withdrawal of American troops, is not aware of what this indifference to the chaos that will occur in Europe will mean to the United States. Belgium feels, as does most of Europe, that the United States is now a *hub* in the wheel of world affairs. America cannot deny that position. Circumstances have placed her in it. Most of the little powers of the democracy sphere depend upon the United States' economic and military

might for their continued sovereignty. If America withdraws, then the wheel will collapse. The resultant confusion and turmoil will involve America, whether its citizens realize it or not.

The Belgians greatly regretted the transition of Franklin Roosevelt, as did almost all of Europe. They are of the opinion that he best understood the situation in Europe and the role which the United States must play for the welfare of Europe and herself. Roosevelt now occupies the place in the minds and hearts of the smaller nations in western Europe that Woodrow Wilson did after World War I. Just as boulevards and railroad stations were named after Wilson then, so now they are named for Roosevelt. The most prominent boulevard in Brussels has been renamed *Avenue Franklin Roosevelt*.

The very situation which developed after Mr. Wallace's recent address is what the politically-minded western European fears, namely, a division of foreign policy in America that may weaken the influence of the United States in Europe. It is not that Belgium and the Western smaller powers want to rattle arms in Europe or to have us do it for them. What they want, at least for the time being, is that the United States shall act as a just and firm policeman. They want *peace*, yes, but not at the cost of *oppression*.

(To be Continued)

ATTENTION HIERARCHY MEMBERS

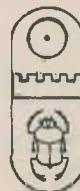
All members of the Hierarchy will prepare for the special period of meditation in which the Imperators of America and Europe participate. The nature of conducting the meditation, and its purpose, is understood by the members of the Esoteric Hierarchy.

Mark the following dates and time on your calendar in advance, so that you will not fail to participate in these important sessions.

Thursday, January 16, 8 p.m., Pacific Standard Time

Thursday, April 17, 8 p.m., Pacific Standard Time

Select an hour corresponding to this time, in your own community. Reports of your participation in this Period should be addressed direct to the Imperator; kindly add your key number.





Temple Echoes

By PLATONICUS, F. R. C.



LET us suppose that your work requires, among many other things, the personal counseling of thirty to fifty persons each week. They come to your office for personal interviews, lasting from ten minutes to a half hour, and in that time you are expected to give definite advice and assistance. It is no easy task or light responsibility, as one can readily imagine.

We might classify the common problems of humanity into two broad divisions: those concerning one's personal relation to the Cosmos, and to self; and those problems involving relations with other individuals.

In the first division come problems centering about health and personal understanding. Probably every other person who comes to you will be ill or in-harmonious in some way, and is seeking therapeutic advice. Unless you are already licensed by the laws of your state to practice some recognized branch of therapeutics, you cannot prescribe medicines, or give treatments involving any contact with your "patient." Furthermore, in Rosicrucian idealism, there is never any fee, charge, or obligation in return for healing work. It is strictly a gift, a blessing from the Cosmic. If a person desires to express appreciation in a tangible way (and he is not asked to do so), he may contribute toward the great work of the Order.

The Rosicrucian counselor must be intimately familiar with the teachings and technique of the Order. He can

never know enough about the principles and practice of Rosicrucianism! This is the foundation of all the help he gives. Added to that is the richness of his or her own experience as a human being, and a true humanitarian sense—a constant impulse to love and serve humanity. A goodly fund of common sense, a clear perception of life values, and a solid grounding in psychology and as many of the sciences and arts as possible—all of these are needed for effective counseling.

Then listen well and patiently. The clear articulation of a human problem often pushes it far towards a solution. Ask pertinent questions. Put the other person in a relaxed and friendly frame of mind, and encourage him to speak freely and confidentially. If your subject is ill, find what other treatment or what medical care he has received, and its results. Did he follow the doctor's advice? Is he living in accord with the basic physical laws of health? What about diet, rest, exercise, mental attitude? Give, in a simple way, what advice seems reasonable and expedient. If the case is severe, suggest the care of a good physician or surgeon; provided the case warrants it, and there is no quick response to your Cosmic healing. Rosicrucians respect the medical profession; our healing work is given in addition to whatever other good therapeutic methods may be employed.

Perhaps your interview-subject is concerned about his relationship to the universe—the nature of God, the after-life, the soul's quest may trouble him. There are wonderful resources in our

philosophy for the complete answer to all such questions. Encourage the person, if qualified, to become a member of the Order and receive, firsthand and in detail, this incomparable knowledge. Many of your subjects will have domestic problems, centering about marriage, sexual relations, the guidance of children, and the maintenance of a happy home. Advise discreetly in terms of sound psychological, physiological, and philosophical knowledge. Weave in the higher, helpful Rosicrucian interpretations.

In the field of human relations are also problems of vocational adjustment. People do not like their jobs; they want more money, more opportunity, more freedom, and creativeness. Here again you must bring to bear upon such matters your reservoir of common sense and worldly experience. Keep in touch with the times; some of the inquirers can be directed to specialists in vocational guidance. Vocational placement tests are often helpful.

But after you have faithfully done all these things, and have applied all the knowledge, experience, and common sense that is within you, there is still a wonderful *mystical capstone* to this counseling technique. It is simply this: set aside a definite time each evening for *Cosmic attunement and aid* with all these problems. Ten p.m. is a good time, for most of your subjects are then relaxed, and many have retired. Enter your sanctum or some quiet place and for a period of fifteen to thirty or more minutes *every evening without exception* enlist Cosmic aid in the solution of all these problems, and direct the flow of Cosmic healing power to all who are ill or inharmonious. Use the techniques which you have learned in the private teachings of the Order.

It works! It brings results! Your conscientious, positive direction and release of Cosmic healing, love, consolation, guidance, strength, and inspiration to those who have come to you for help, and to all who are suffering throughout the world, will do marvelous good. We receive letters almost every day in New York, telling of definite benefits. The workers of the Council of Solace at headquarters receive the same heartening messages. This is a true working partnership with the Cosmic—the final

arbiter and resolver of all human problems. This is Rosicrucian counseling at its effective best, and may the Cosmic so inspire us to work and to serve!

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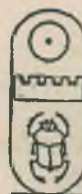
CALLING ALL RCU STUDENTS! This is the last appeal for copy for *The Echo of RCU*, our Alumni news bulletin for the early spring of 1947. You will find a detailed announcement about this publication in the October issue of this column. We would like to hear briefly from every alumnus and alumna by January first. Please mail your comments, views, impressions, and suggestions to the Editorial Committee, Rose-Croix University Alumni, 250 West 57th St., Suite 814, New York 19, N. Y.

* * *

To YOU, MY SONS! Every father is concerned about his children's future these days. In the wisdom of Cosmic Law, your loving little soul-personalities sought re-embodiment in one of the greatest crises in the history of the world. Before you have grown to manhood the world will know whether it is to function in economic and political unity, or lapse into the shambles of a war more terrible than any experienced in the past by a long-suffering humanity.

Your little life is affirmative and divine. In these first seven years of incarnation you are attuned instinctively to the Cosmic. Memories of the past run like shadows through your consciousness, and the mysteries of God and Nature, while not intellectualized to you, are somehow very close, natural and self-evident. What a wonder-world is this Reality of childhood!

Soon will come the thrills and opportunities of school, and your personal involvement in the virtues and faults of modern education. Already in kindergarten you have sensed the restraints of dull uniformity, the displeasure of not being able to proceed as rapidly as your innate hunger for instruction would suggest. Perhaps in these coming years of school, your experiences will grow into a philosophy that will some day cast additional light on the central social problem of this century: how to provide freedom for the individual, and maximum self-expression, in an increasingly interdependent world the security



of which calls for widening collective controls.

Where more than in the classroom is it so manifestly evident that humans are different in character and capacities? How can we free the gifted, talented, and brilliant students from the restraining yoke of routines gauged to average or lesser minds, and yet at the same time not form a proud, class-conscious coterie of intellectual snobs who will, in maturity, menace our ideal of democracy? How can we exist as a definite collectivity, an integrated and functionally harmonious body of individuals, and yet be free?

Your generation, my dear sons, will inherit these problems still unsolved in their entirety. You who will live until the year 2000, God willing, will have an opportunity to usher in the millennium. Edward Bellamy thought we might achieve a more ideal society by the end of the century, and for your sakes I hope his vision was true.

You lads will grow up in an age wherein the prestige of Science will be greater than ever before. Organized religion is definitely in decline, and the rising spirit of science will capture the majority of youthful minds. It is only fifty years since the first automobile; who has the temerity to doubt the wonders that will exist in the culture of 1996? The mysterious unfoldment of the secrets of the atom will then have had its impact upon the social and industrial worlds, unleashing a host of technological discoveries.

But let us come back to YOU, my boys. However complex and remarkable the civilization may be in which you will live as men, the common problems of human nature will be much the same as they were in the days of Plato. You will meet adversity and personal suffering, keen moments of discouragement when the soul will cry out in anguish, and the night will seem black indeed. Your loving parents would like to bear all such moments for you themselves, but such is not the Law of progress and unfoldment. You will have to shoulder your Cross manfully if you are ever to know the sweetness and divine mystery of the Rose that is within.

You will grow up in an entirely changing pattern of human relations. The increasing urbanization and indus-

trialization of modern life has altered the home, and is threatening the foundations of the marriage institution. There is an unfilled gap for thousands of young persons between weakening parental control and the lack of affirmative, truly educative public or collective controls. This is basic in our present national problem of "juvenile delinquency."

We hope to instill within the heart of each of you certain ideals and personal standards which will support you firmly, in any context of circumstances, as long as you live. To do this, our aim is to introduce you gradually to the teachings of the Brotherhood. I believe that the greatest thing any parent can do for his child is to bring the young person into a direct and knowing relationship with the God of his Heart. If, as you grow to manhood, you can and will sense increasingly within the guidance and prompting of the Cosmic, the significance of your life is assured, for God will use you in a definite mission in this life. Your life will be in some small way a boon to humanity, as well as a means to your own evolution of soul-personality, and more than that no Rosicrucian father could possibly desire.

You will grow in love, my sons. The world moves within the action of Love and Will. This love which vibrates between parents and children must be exteriorized—sent forth into the community. What a world it would be if parents loved all children as their own, and if true familial love moved within the world-wide Human Family! This is our ideal, towards which the philosophy of the Brotherhood leads us.

Farewell, little fellows, and God be with you. My petition to the Cosmic is that you may evolve in every normal way, more mindful each day of the great truths of life, and that in manhood your lives may truly be of benefit to humanity, for the glory of the Highest and under the aegis of our sublime Brotherhood.

To this end, you may ever rely upon the affectionate support, sympathetic guidance, and fervent silent prayers of your loving Dad.

* * *

Some months ago this column announced the publication of *The Light* (Continued on Page 426)



The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is a focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefits of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called "Liber 777" describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Friar S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

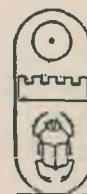
THE SEARCH OF THE MAGI



THE Three Wise Men of the East were searching for a king. In a sense, it is odd that at that time and place men should set out to find a king. Monarchs ruled many lands in those days. Many ruled justly—many were tyrants. Why three wise men should set out to look for a newborn king might be a key to a principle that has existed since man has sought for any thing. It is logical to believe that they could not have been searching for a king to rule only a physical kingdom. They brought gifts to this king in homage of what he might be and what he represented, rather than in consideration of the kingdom which he might rule. They were searching not so much for a new

ruler as for what that king was to represent, and in paying homage to him they paid homage as an expression of the yearning of mankind that is illustrated in the age-old concepts of hope and faith. A hope that good would prevail over evil; a hope that happiness was more to be desired than all the riches of the world, and faith that these things could come about and that man's lot in life would be better. This we might term a never-ending or eternal hope and search.

The search of man to find his place in the vast complications of the Cosmic scheme in which he is born is a desire and the impetus for many actions, upon the part of all who have lived on this earth. It is not enough that men should be ruled or that they should govern, although these may be considered as



means to an end by which man can arrive at a better adjustment to his surroundings; only those who have sought self-glorification and had a lust for their own power have wished possessions merely for their own sake.

The average man and woman of today, as in all ages of history, has sought to find the key to happiness. Almost every effort which we make is in some way connected with this desire. We strive to gain knowledge, to earn those things which we feel we need. To eat, to sleep, to be born, to pass on—these things are an ever-continuing tide of effort by man to come to a realization of himself, because after all the injunction of the ancient philosopher, "Man, know thyself," is the final desire of accomplishment, so that at last may be known the riddle of the universe, man's position in it and the ends and purposes which he is to attain.

It is to be presumed, and it has been accepted as a fact by the most intelligent of men, that this eventual aim or purpose of life will bring satisfaction and contentment individually and collectively. Man has sought these things through history and now, nearly two thousand years since the Wise Men of the East made their journey to lay gifts in the cradle of a king, we find that man is no less insistent upon attempting to attain this same goal. In these two thousand years alone, civilization has made great strides, but with the progress of civilization and the benefits and gain to man have also come parallel strides in the advancement of the means and the will to destruction and death.

It is difficult for us, with the perspective of the present day, to analyze all events in such manner as to determine whether in consideration of the totality of these things there is a surplus for good or evil. It is our desire that

the surplus is for good and that man is nearer a stage of contentment today than he has been in the past. However, wishful thinking does not make the good permanent and enduring. It is a question as to whether man has learned from his errors and evil-doing that will be the final determination of whether or not *good* is enduring over all other things.

The spirit instilled with the beginning of the Christian era, and the spirit in which the birth of its leader is celebrated and remembered each year, if evidenced throughout the year, might do much to bring about the ends that man has so desired. The spirit of Christmas is conducive to contentment, happiness, and consideration of mankind. We still remember the origin of this day in the giving and receiving of gifts, as did the Wise Men of the East. It is obvious to those who will but observe that where this anniversary is considered a sacred day, all men upon that day seem to evidence the best of their natures. Expressions of happiness, of generosity, of tolerance and virtue are much more in evidence during this season than at any other time.

Why is it that on one day of the year man should exhibit these noble traits and ideas, and upon other days try to find the key to happiness, peace, and understanding by less obvious methods? If in our modern day the spirit of Christmas carries any message at all, it should carry primarily the conviction that the spontaneous attitudes and the virtuous expressions of this time are obviously one of the keys to happiness and peace. Might it not be wise for men and nations to give some thought to the perpetuation of these same feelings, traits, and ideals every day in the year?

*The
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HANDSOME AND USEFUL SEALS

We suggest the beautiful Rosicrucian seals for your Christmas packages and letters. They are printed in red and gold and bear the name and symbol of the Rosicrucian Order. They will not only enhance the appearance of your packages and letters but, in a dignified manner, draw the attention of many persons to the organization. Do yourself and A.M.O.R.C. a service. Order a package of 100 for 50 cents. Send order and remittance to Rosicrucian Supply Bureau, San Jose, California.

"THE IMITATION OF CHRIST"

(Continued from Page 416)

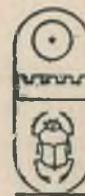
given by Dostoevsky in *The Legend of the Grand Inquisitor*.^{*} The most remarkable feature of this legend is Christ's complete silence; throughout the whole scene He does not say a single word. It is only the Grand Inquisitor who argues, who tries to prove his case, who hates, fears and admires. Christ stands in front of him, subdued and yet triumphant, understanding all, forgiving all and yet pronouncing His final judgment. . . . And Dostoevsky's conclusion of the Legend runs thus: "When the Inquisitor ceased speaking he waited some time for his prisoner to answer him. His silence weighed down upon him. He saw that the Prisoner had listened intently all the time, looking gently in his face and evidently not wishing to reply. The old man longed for Him to say something, however bitter and terrible. But He suddenly approached the old man in silence and softly kissed him on his bloodless aged lips. That was all his answer. The old man shuddered. His lips moved. He went to the door, opened it, and said to Him: 'Go, and come no more . . . come not at all, never, never!'"

We are strangely impressed by contrasts. To read the bitter tirade of the Grand Inquisitor against Christ in Dostoevsky after the compassionate tones of A Kempis in his adoration of Christ in the *Imitation*, provides one of the most striking contrasts in literature. Christ stands before the Grand Inquisitor in person, a prisoner, is branded as a common criminal, and dismissed, offering not a word in reply, but only a simple act of forgiveness. The haughty Inquisitor stands and dismisses Christ with a gesture of contempt. A Kempis bows down before that same figure in vision within his heart and worships in words of undying pathos the greatest Man. The silence of Christ before the Inquisitor in Dostoevsky is one of those inspirational moments in literature when "the pencil of the Holy Ghost" writes for the man. The understanding silence of Christ stands out in speaking contrast to the deadly denunciation of the blind rhetoric of the man of the church.

^{*}Publishers: Martin Secker and Warburg (1935), London, England.

Deafened by a Thousand Tongues

So is it today. Our ears are deafened with the rhetoric of a thousand tongues. They are not Inquisitorial tongues arraigning Christ: they have forgotten Him and arraign one another. There is a mad haste to build quickly upon the old foundations power, prestige, and domination. "Therefore is the name of it called Babel." Already, a few short days after the bloodbath of the nations, the fear of man for the ascendancy and domination of his neighbor rises steadily and makes the future as uncertain as the past. It is not a picture that would inspire any man. Whence then shall we look for inspiration, and what shall we do? We who have striven through the years for the greater and enduring values of life, and others like us of different persuasions, are but a handful among the nations. But nothing that has happened has robbed us of our ideal or our hope. They are a part of the texture of the soul which neither wars nor rumors of wars can touch; indeed, we are more convinced than ever that these values are the only enduring ones, for after the world holocaust they still dominate the heart with unabated persistency as silent witnesses of the presence of Christ within us. It is upon this foundation that we must continue to build. We are not responsible for the masquerade of the nations, nor did we create the gods they worship. "All gods of the nations are idols," says the Psalmist. That is a summary judgment, but in this materialistic epoch in which we find ourselves it is not far short of the truth. In fact, when we turn from it for a moment to quiet contemplation of the *Imitation*, we wonder whether after all A Kempis is speaking to humanity as we know it, and whether humanity is fit to read it. It needs it, desperately: but the gods of the nations are firm upon their thrones. Two wars have not shaken them from their sordid seats: and it is humanity, our fellow men and women, who keep them there. That is an unpalatable truth, but there is no gainsaying it. Christ has been dethroned by the people of the nations and as summarily dismissed as the Grand Inquisitor dismissed Him, with a contemptuous finger pointing Him to the door.



Whence then shall we look for inspiration, and what shall we do? We must come back once again to ourselves and seek inspiration within. And as a key thought, I will quote from that chapter in the *Imitation* on "The king's highway of the holy Cross." . . . "Know for certain, that thou oughtest to lead a dying life. And the more any man dieth to himself, so much the more doth he begin to live with God. No man is fit to comprehend things heavenly, unless he submit himself to the bearing of adversities for Christ's sake. Nothing is more acceptable to God, nothing more wholesome to thee in this world, than to suffer cheerfully for Christ. And if it were for thee to choose, thou oughtest rather to suffer adversities for Christ, than to be refreshed with many consolations; because thou wouldest thus be more like unto Christ, and more conformable to all the saints. For worthiness, and the progress of our spiritual estate, standeth not in many sweetnesses and comforts; but rather in thoroughly enduring great afflictions and tribulations. Indeed, if there had been any better thing, and more profitable to

a man's salvation, than suffering, surely Christ would have shown it by word and example. For both the disciples that followed Him, and all who desire to follow Him, he plainly exhorteth to the bearing of the Cross, and saith, 'If any will come after Me, let him deny himself, and take up his Cross, and follow Me.' So that when we have read to the end and searched through all, let this be the final conclusion, 'That through many tribulations we must enter into the kingdom of God.' "

There is nothing startlingly new in that. It is just the simple truth of the disciple's life on the mystic way. Note the title of A Kempis' book, *The Imitation of Christ*. He asks us to look at Christ, to meditate upon the beauty, suffering and strength of Christ, to absorb into ourselves the spiritual magnetism of Christ, and to realize that whatever happens to us as we try to radiate the influence of that life, we shall find the prototype of it in Him. There is our inspiration; and our care must be, that we reflect it in a life of devoted service to the only ideal that is worth anything in this world.



TEMPLE ECHOES

(Continued from Page 422)

of *Hermes*, newly revised bulletin of Hermes Lodge of AMORC of Los Angeles. In subsequent months the Lodge Secretary received letters and subscriptions from members all over the world, and a fine response from the American and Canadian membership.

We are now pleased, my friends, to announce another literary light upon the publishing horizons of the Order, namely, *The New York Rosae Crucis*, the revised and augmented monthly bulletin of the New York City Lodge of AMORC, 250 West 57th St., Suite 814, New York City 19, New York.

If you would like to receive this new and interesting publication, send a request to the Secretary of the New York City Lodge, accompanied by a subscription donation to assist with the costs of printing and mailing. We will be happy to mail it to members anywhere in the world, so let's hear from you, folks!

To the Rosicrucian student, Christmas has only limited meaning as an

external observance. Its prime significance lies in the possibility of an *internal spiritual experience*. In mystical doctrine the Christ is not a personality, but *an innate spiritual principle*. The mystical body of Christ most certainly is *not* identified exclusively with any one church, or group of churches, or any temporal religious organization.

The blessed, wonderful fact is that the *mystical Christ* lies within the collective heart of all humanity, and functions there as the redeeming, reconciling, "saving," spiritual principle.

My Christmas wish for 1946 to you, dear friends, Frates, Sorores, and readers everywhere, is that you may be privileged during the delightful holiday season to *feel anew the birth of Christ within you!* May this divine power steadily encompass your life and thought, inspiring you to ever nobler actions and higher flights of consciousness in the happy new year.

**The
Rosicrucian
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December
1946**

Destruction of Books

By ISAAC DISRAELI



The following article is from a rare collection of essays by this famous English author of the Eighteenth Century.

—EDITOR

PART II



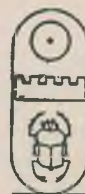
THE Puritans burned everything they found which bore the vestige of popish origin. We have on record many curious accounts of their pious depredations, of their maiming images and erasing pictures. The heroic expeditions of one Dowsing are journalised by himself; a fanatical Quixote, to whose intrepid arm many of our noseless saints, sculptured on our Cathedrals, owe their misfortunes.

The following are some details from the diary of this redoubtable Goth, during his rage for reformation. His entries are expressed with a laconic conciseness, and it would seem with a little dry humor. "At *Sunbury*, we brake down ten mighty great angels in glass. At *Barham*, brake down the twelve apostles in the chancel, and six superstitious pictures more there; and eight in the church, one a lamb with a cross (+) on the back; and digged down the steps and took up four superstitious inscriptions in brass," etc. "*Lady Bruce's house*, the chapel, a picture of God the Father, of the Trinity, of Christ, the Holy Ghost, and the cloven tongues, which we gave orders to take down, and lady promised to do it." At another place they "brake six hundred superstitious pictures, eight Holy Ghosts, and three of the Son." And in this manner

he and his deputies scoured one hundred and fifty parishes! It has been humorously conjectured, that from this ruthless devastator originated the phrase to *give a Dowsing*. Bishop Hall saved the windows of his chapel at Norwich from destruction, by taking out the heads of the figures; and this accounts for the many faces in church windows which we see supplied by white glass.

In the various civil wars in our country, numerous libraries have suffered both in MSS. and printed books. "I dare maintain," says Fuller, "that the wars betwixt York and Lancaster, which lasted sixty years, were not so destructive as our modern wars in six years." He alludes to the parliamentary feuds in the reign of Charles I. "For during the former their differences agreed in the *same religion*, impressing them with reverence to all allowed muniments! whilst our *civil wars*, founded in *faction* and *variety* of pretended *religions*, exposed all naked church records a prey to armed violence; a sad vacuum, which will be sensible in our *English historie*."

When it was proposed to the great Gustavus of Sweden to destroy the palace of the Dukes of Bavaria, that hero nobly refused; observing, "Let us not copy the example of our unlettered ancestors, who, by waging war against every production of genius, have rendered the name of GOTH universally



proverbial of the rudest state of barbarity."

Even the civilization of the eighteenth century could not preserve from the destructive fury of an infuriated mob, in the most polished city of Europe, the valuable MSS. of the great Earl of Mansfield, which were madly consigned to the flames during the riots of 1780; as those of Dr. Priestley were consumed by the mob at Birmingham.

In the year 1599, the Hall of the Stationers underwent as great a purgation as was carried on in Don Quixote's library. Warton gives a list of the best writers who were ordered for immediate conflagration by the prelates Whitgift and Bancroft, urged by the Puritanical and Calvinistic factions. Like thieves and outlaws, they were ordered to be taken wheresoever they may be found. — "It was also decreed that no satires or epigrams should be printed for the future. No plays were to be printed without the inspection and permission of the archbishop of Canterbury and the bishop of London; nor any *English histories*, I suppose novels and romances, without the sanction of the privy council. Any pieces of this nature, unlicensed, or now at large and wandering abroad, were to be diligently sought, recalled, and delivered over to the ecclesiastical arm at London-house."

At a later period, and by an opposite party, among other extravagant motions made in parliament, one was to destroy the Records in the Tower, and to settle the nation on a new foundation! The very same principle was attempted to be acted on in the French Revolution by the "true sansculottes." With us Sir Matthew Hale showed the weakness of the project, and while he drew on his side "all sober persons, stopped even the

mouths of the frantic people themselves."

To descend to the losses incurred by individuals, whose names ought to have served as an amulet to charm away the demons of literary destruction. One of the most interesting is the fate of Aristotle's library; he who by a Greek term was first saluted as a collector of books! His works have come down to us accidentally, but not without irreparable injuries, and with no slight suspicion respecting their authenticity. The story is told by Strabo, in his thirteenth book. The books of Aristotle came from his scholar Theophrastus to Neleus, whose posterity, an illiterate race, kept them locked up without using them, buried in the earth! Apellion, a curious collector, purchased them, but finding the MSS. injured by age and moisture, conjecturally supplied their deficiencies. It is impossible to know how far Apellion has corrupted and obscured the text. But the mischief did not end here; when Sylla at the taking of Athens brought them to Rome, he consigned them to the care of Tyrannio, a grammarian, who employed scribes to copy them; he suffered them to pass through his hands without correction, and took great freedoms with them; the words of Strabo are strong: "Ibique Tyrannionem grammaticum iis usum atque (ut fama est) *intercidisse*, aut *invertisse*." He gives it indeed as a report; but the fact seems confirmed by the state in which we find these works; Averroes declared that he read Aristotle forty times over before he succeeded in perfectly understanding him; he pretends he did at the one-and-fortieth time! And to prove this, has published five folios of commentary!

(To be Continued)

NOW IN STOCK

The Rosicrucian Supply Bureau has the following items in stock which, due to material shortages, have recently not been available. If you will place your order now, the following items can be supplied and we will make shipment promptly. All prices include postage.

Auto Emblems	\$1.75
Incense Burners	2.75
Perfumed Candles (Box of 4)	1.25
(Two boxes)	2.20
<i>Rosicrucian Principles for the Home and Business</i>	2.35
<i>The Secret Doctrines of Jesus</i>	2.50

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KEEPING TIME WITH THE UNIVERSE

(Continued from Page 413)

evolved partly from Roman and Greek mythology, and from Latin numbers. In their lunar year, December was the tenth month. The occasional addition of the thirteenth month to the lunar year was hopelessly confusing, and the priests who had this privilege did not always use it judiciously. In 46 B.C. Julius Caesar put an end to this by a thorough reformation. He instituted the solar calendar of the Egyptians. In 1582 A.D., Pope Gregory XIII made some slight changes, one of which was observing Leap Year every four years.

Here in America we find that the Mayas, Aztecs, and possibly the Toltecs developed an almost perfect calendar, which some scientists declare dates back 5000 years. This calendar was so complete that it was necessary to make only a slight adjustment every fifty-two years. Using a twenty-day month of four five-day weeks, the lunar month was brought into a fixed relation with the day count every 300 years. There is evidence which indicates that the Mayas had observatories for studying the movements of heavenly bodies. They used monuments scientifically positioned over an extended area as basic points for measurements and computation. Without known instruments, this method may seem crude but it was practical.

The enigmatic mound builders were guided by a yearly calendar of thirteen months. One of our American Museums exhibits a 16 x 13-inch stone calendar found near Hot Springs, Arkansas, which it is believed was used by the mound builders. Chiseled upon its flat, raised face is a circle containing figures representing the thirteen months. Also inscribed on it is the sun, the All-Seeing Eye, and several animals.

Proposed World Calendar

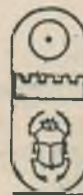
Today business institutions are advocating further improvements in our calendar. They point out that holidays occur on different days of the week each year and that the months being of unequal length result in quarters varying from ninety to ninety-two days. The proposed World Calendar will largely eliminate these undesirable features, for identical quarters are planned with

an equal length of ninety-one days; that is, the first month in each quarter would have thirty-one days and each of the two following months, thirty days. The calendar would be exactly the same every year. Since four times ninety-one equals 364, an extra day would be added to December to take care of our 365-day year. This would fall on a Saturday. On Leap Year an extra day would be added to June, which would occur on Saturday.

The Zodiac undoubtedly received consideration in connection with the determining of any given month, because each of its twelve constellations requires thirty days to pass the meridian or any given point in the Zodiacal band of the heavens. Ancient stonework throughout the world portrays the twelve figures of the Zodiac. In Egypt the Hathor Temple of Denderah reveals a circular as well as square Zodiac on its stonewalls.

In the Rig-Veda, a document so old that its words were probably uttered before Sanskrit speaking peoples reached India, we find this statement: "The twelve-spoked wheel revolves around the heavens; 720 children in pairs abide in it." There can be no false interpretation of these words for they refer directly to the Zodiac. The twelve spokes mark the twelve signs of the Zodiac which the sun follows in its yearly course and the 720 children in pairs are the 360 days and nights of the year.

At one time in our history, Easter was determined astronomically, but this is no longer true. Easter is celebrated on the Sunday following the first full moon on the day of, or after, the vernal equinox, which is approximately March 20. If the full moon falls on Sunday, the following Sunday is selected for reasons established at the Council of Nicaea in 325 A.D. Moses ordered that seven days be sanctified, and, of course, no Christian wanted Easter to fall on the day of the Jewish Passover. The March date of the vernal equinox in this hemisphere indicates the end of winter and the beginning of spring. This date also has a special significance for members of the Rosicrucian Order.



At the time of the Council of Nicaea, the moon was used in determining Easter, but then the latitude made a difference in the various parts of the world. To remedy this, a paschal moon was invented to serve ecclesiastical purposes. Its revolution is determined by the calendar and knows nothing of meridians and terrestrial observances. In this way the church controls Easter independently of astronomers, though the movements of the paschal moon were originally based on the phases of our moon in the heavens. Thus the variable date of Easter commemorates the resurrection of the Master Jesus.

Dionysius Exiguus, a Roman Monk, established the birth of Christ as a basis for numbering all years before or after that date. History authorities point out that Dionysius was not a scholar and that he should have placed the year Zero between the Year 1 Before Christ, and the Year 1 Anno Domini.

Concerning the birth of Christ, there still prevails the conviction that the Master was actually born in 4 B. C. Our calendar and chronological table of all days and events are based on the date of the birth of Christ. It is not our purpose to find fault with this established date, except to point out that if Dionysius did not give us the proper year of Christ's birth, there may be some question as to the date and month. For four centuries following Christ's life on earth, His birthday was celebrated in the months from December to May by various countries. In the fifth century, the Church Council at Rome selected December 25, and this has been observed as the date of the Master's birth ever since. Nearly all peoples call this *Christmas*, and at this time have their festivals.

Astronomically, the date of December 22 occurs at the time of the winter solstice when the sun reaches its furthest point south and starts east.

Calendars of thousands of years ago give us a glimpse of the advance of man through the ages. Records recovered by archaeologists date back less than ten thousand years, and this is only a "tick" of the clock of time, for our earthly planet is millions of years old and this great age of the earth is a mere fraction of the enormous lifetime of a star.

During the month of December, it might be beneficial to spend some time under the deep purple canopy of the heaven's depths, for during this month the stars will seem to be unusually bright. The stars are not a personal possession of a few astronomers. They are the common property of all who have eyes to see and a growing mind that tries to understand the wondrous beauty in the universe in which we live. These are the stars the ancients knew. To recognize some of these lamps of the heavens is to gain a greater insight into the magnificence of the endlessness of space and the thoughts of men of long ago. Long before the Judean shepherds saw a new star blaze into the night sky, men had watched the heavens for signs and portents, and wondered about the perverse movements of the planets and speculated on the moon. Tonight, as they did thousands of years ago, the stars pursue their paths across the firmament and the circumpolar constellations swing around Polaris, the North Star. Perceive the greater light by day and the lesser light by night and feel the unity of all which exists. Think of the star that shone over Bethlehem, and the work of the man which is heralded. Recognize the fact that the world is a better place because of this, and that perhaps, with a new and better individual and collective understanding, even greater light may be brought to this earthly plane.

Mankind has ever been conscious of the orderliness of our great universe, and in many instances has endeavored to bring his activity into conformity with it. Both in the heavens and in nature's earthly functions, orderliness prevails, and this is the foundation for astronomical science—the system and order of the universe. Without orderliness, we should have no hope of a better future; with it, there are no limits to what we may achieve. During our adventures of exploration of the universe, above and below, about us and within us, we shall have the abiding satisfaction of feeling that we are a part of the universal order. May the mental horizon of all men be widened to such an extent that there may be recognition of the marvelous unity of energy, of matter, of God, and of mankind.



The Worst of Human Weaknesses

By DR. H. SPENCER LEWIS, F. R. C.
(From the *Rosicrucian Digest*, March, 1935)



THINK that if I were required to survey the field of human weaknesses as revealed in the many thousands of letters that have passed through my hands in the past fifteen years or more from men and women in all walks of life, who are seeking to untangle some of their serious problems and lift themselves out of the dire situations in which they have become involved, and to select one human weakness or evil tendency that is responsible above all others for the unhappy conditions which human beings bring upon themselves, I would select the almost universal weakness of *insincerity* as the most serious and the most vicious.

Not only does insincerity lead to the wearing of a cloak of hypocrisy, which injures the reputation and the fortunate trend of conditions for the individual so far as external matters are concerned, but the growth and development of an insincere attitude toward one or more of the important principles of life breaks down the inner power of the individual and makes such a person incapable of adjusting himself to the true nature of things throughout the world.

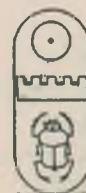
The person who is insincere in regard to one or more matters of immediate and serious interest to him is unconsciously creating a fictitious and artificial attitude toward other and perhaps unknown conditions in life. Such a person severs a large portion of the natural Cosmic attunement which

brings him intuitive revelations and impressions and most certainly prohibits that human attunement with the mass of mankind which makes for happy companionships, dependable friendships, and a correct understanding of human relationships.

It is only natural that each and every one of us should shun in all of our daily affairs and in our social and pastime activities the person who is discovered to be insincere in his general attitude. Even those who have a tendency themselves to be insincere are impressed with the doubtful character and unreliable nature of a person who is insincere in any of his normal and natural actions in life.

Perhaps in two of the largest and most important fields of human endeavor on earth, we find the greatest amount of insincerity where it would seem that the least amount should be found. I refer to religion and business. There is no doubt about the fact that insincerity is one of the fundamental causes of failure in business.

Some years ago, and perhaps for some centuries, it was believed that enthusiasm was the sign of sincerity. When we found an individual greatly enthusiastic in regard to his business or vocational occupation, we believed that the enthusiasm was the result of his sincerity and that the two combined were foundation stones upon which success would inevitably build its great reward. We believed that even the young person or the neophyte in the business world who manifested extreme enthusiasm



about his particular commercial activity demonstrated his sincerity and was bound to reap the reward of good fortune.

Likewise, we believed that enthusiasm in religion was an indication of sincerity, and there was a tendency on the part of mankind to think that the more enthusiasm—even fanaticism—the religious person revealed, the more sincere he was and undoubtedly the more pious and more blessed. This belief led to ostentatious and artificial displays of enthusiastic religious fervor on the part of those who wanted us to believe that such an attitude indicated their sincerity and their worthiness of our respect and our support. . . .

In the business world today (1935), especially in North America where the conservative and dignified forms of propaganda are not rigidly followed, extreme enthusiasm and elaborate exaggerations of expression and attitude have become quite common, and while keen competition in every line, even in the business of conducting a church on a self-sustaining basis, has developed to a high degree and the utmost of genuine enthusiasm must be used to make a success of business, the degree of this enthusiasm is no longer a dependable guide as to the sincerity of the individual, the nature of his business, or the product which he offers for our consideration.

We have discovered through very bitter lessons that, after all, there is a point in the development and expression of enthusiasm where its nature is indicative of insincerity rather than sincerity, and that thousands have taken advantage of a superficial knowledge of human psychology to attempt to deceive the public by an overdisplay of artificial enthusiasm. The same can be said in regard to many of the religious, political, and social forms of activities in the Western world.

It is only natural for the one who is sincere to be quite definitely positive and enthusiastic about his beliefs. But there is a vast difference between an enthusiasm that is born of sincerity and an enthusiasm that is artificially created falsely to indicate a sincerity that does not exist. The mere fact that a man is absolutely enthusiastic about the business he conducts and the merchan-

dise he is selling or the product that he is offering, does not indicate that he is sincere about his claims. He may be enthusiastic solely because of the commercial, monetary desires of his heart.

It is a fact known in the analytical channels of business ethics that the man who is sincere only in his desire to make money out of his business and not to render service to humanity and supply a worthy article that will meet legitimate demands, is doomed to failure sooner or later and will never be able to compete with any other similar business that is based upon honest sincerity.

All of this has a particular application to those men and women who are studiously inclined and who devote themselves more or less to some definite system of self-advancement. I would particularly apply all of this to the students of mysticism and personal unfoldment and individual evolution. To the same degree that the student is truly sincere in his studies and desires to improve himself will he succeed, and to the same degree that he is superficially or artificially enthusiastic without really being sincere will he fail to find that which he is seeking and fail to derive any benefits from his studies, his investigations, and his applications of the principles he is studying.

In my visits to the various centers of Rosicrucian and other philosophical activities in Europe, and in my contacts with large and small assemblies of men and women in Europe who are devoting their time very enthusiastically to the promotion of such teachings, I was most deeply impressed by the extreme degree of sincerity that was revealed in their attitudes. The very great degree of enthusiasm or outer form of propaganda that is so evident in North America is greatly lacking in Europe because of their age-old belief in being rather conservative in connection with things that deal with ethical culture, religion, philosophy, and the higher things of life. If we were to judge the degree of sincerity of these people in Europe by our North American standard of enthusiasm, we would be greatly deceived in believing that they were not as devoted to their work as they really are. But it requires only a few hours of association with them to discover that beneath the attitude of restrained enthusiasm there

is a very deep and profound sincerity that is lacking to a large degree in North America.

Fortunately for our own Rosicrucian work and the work of similar movements here on this continent, there are thousands who are just as sincere, just as devoted, and just as willing to make secret and unknown sacrifices in behalf of their devotion as we find in Europe; but, unfortunately, there are many more thousands in this New World who are not so sincere and who look upon their devotion to this work or their interest in similar matters as a mere incident of life not requiring the deep sincerity that is given to other matters. And there are millions in this New World who are hardly sincere about anything associated with their lives except the most materialistic forms of personal selfish benefit.

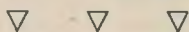
If we would get the utmost from a book we are reading, a lesson we are studying, an exercise that we are practicing, or a thought that we are holding in meditation, it behooves us to be extremely sincere and devoted to the matter or otherwise cast it aside and give no thought to it whatever. There can be no half-way or part-way interest about it if we are to derive any benefit from it. We need not make a religion out of our study of a book; we need not make a fetish out of our interest in any subject to be absolutely sincere, but we must and should determine whether the matter at hand is worthy of our time and concentrated attention, then we should develop an attitude of deepest sincerity and make it truly a part of our inner selves as well as a part of our outer consciousness.

In nearly every case where persons have written to our Council of Solace and Welfare Department for assistance in the improvement of personal conditions, we have found that while there was an anxiety to apply certain good advice and helpful instruction, there was lacking a degree of sincerity in the

very fundamentals and inner nature of the system being followed. It is a difficult thing to reveal to some persons, for the lack of sincerity has been such a human weakness as to become subconscious, so to speak, and unnoticeable even to those who are suffering the most from it.

I am eliminating from consideration here, of course, those persons who are manifestly insincere and who are aware of their own insincerity and who are seeking only to take advantage of every fortunate condition while posing to be heartily in accord with the ideals back of such situations. Unfortunately, we find these persons in every walk of life, in every organization, and in every plan and scheme of human interest. For weeks, months, or years they may wear a self-designed and self-colored cloak of sincerity by which they deceive many while planning to take advantage of the genuineness and sincerity of others. And even when their insincerity is discovered it is difficult at times to reveal it to others and to eliminate them from the false position they occupy. Probably this is a part of the evil in the world with which we must all contend, and probably all of us have some degree of such sinfulness in our make-up.

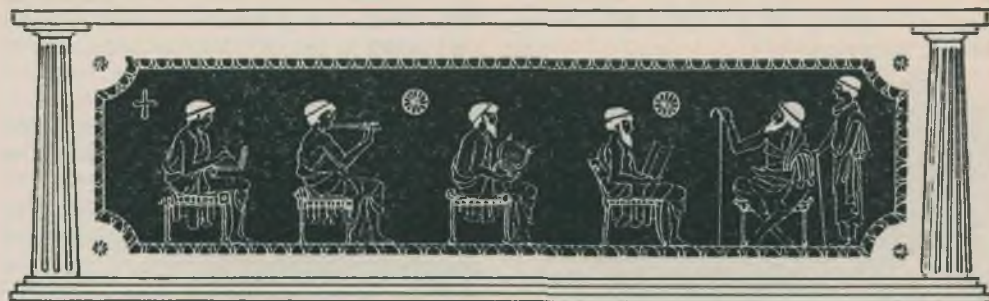
Nevertheless, there are those in the world who are so sincere in their devotion to some higher things of life that we are forced to overlook any weaknesses they may have and try to redeem these persons and lead them on a path that brings greater happiness and success. But I must again point out the unquestionable fact that to the same degree that we are sincere, privately, secretly sincere, in whatever we are doing and in whatever we are promoting and supporting, or advocating and adopting, to that degree will we derive the utmost benefit from it and assist others in deriving a similar benefit. So our success in life can be accurately gauged by the degree of *sincerity* that dominates all of our thinking and acting.



We must instill in our youth the principles of fair play and honesty of purpose and endeavor. They must not be encouraged to get something for nothing but taught to utilize their own talents in gaining their objective.

—Hubert J. Turner, Jr.





SANCTUM MUSINGS

THE NEW AGE

By THOR KIIMALEHTO, Sovereign Grand Master



A NEW age is approaching. We live in stirring times. The world is at the cross-road. Two thousand years ago in Palestine, Jesus began the cycle of inculcating mankind with the feminine virtues, the virtues associated with the mystic conception of Love—peace, harmony, meekness, gentleness, humility, tolerance, mercy, and forgiveness. In the past two thousand years the masculine qualities, summed up in the word *power*, have been dominant. The work of education, and the realization of the Christ principles, however, has proceeded quietly, though frequently subterraneously, in the very teeth of a hostile church and government.

We are now in the opening years of the Aquarian cycle. In this cycle, brotherhood must become a working principle if the tasks divinely planned are to be successfully accomplished. Two tremendous world forces are clashing. These two forces may be symbolized as the powers of good and the powers of evil, or we may consider the world struggle as a conflict between Christ and anti-Christ. The strong imperialistic tendencies, the savage aggressiveness, the cruel selfishness apparent in so many parts of the world today are the last desperate efforts of *power* to

maintain its sovereignty. Just as the body must become the instrument of the Soul, so power must become the instrument of Love. Even as the body struggles violently when an evil habit must be uprooted and a better habit planted, so the forces representing selfish power and aggression struggle violently before the final conquest of the forces representing service, brotherhood, and love.

Religion has been openly discarded for dialectic materialism in one country and for paganism in another. Although eventually justice must triumph and love must prevail and God must conquer, we human beings are the instruments both for struggle and for victory. We must help in the combat. We must be ready to do the task assigned. We must be obedient to the divine behest. We must strengthen the forces making for peace, for justice, and for brotherhood.

As students of the Order, we know something of the mysteries of life and the workings of the divine law. Our knowledge may be slight, but it is sufficient to make us realize the importance of the task upon which we are engaged and the vital necessity of harmonious cooperation. We are called upon to make a supreme effort in the cause of humanity. We are called upon to make the world safe for our children

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and for human values and for the beauty of culture. In 1861, a Civil War had to be fought in our beloved country to prevent the Union from being destroyed and to prevent our population from being half-slave and half-free. We are facing similar issues now on a world scale. Religion, too, must unite against a common enemy. Catholic, Protestant, and Jew must unite against atheistic materialism that aims to destroy all three.

There was the time when a nation could live independently, alone. It took so long for news to travel, it took so long for a ship to cross the seas that a man could live alone and a nation could remain unaffected by foreign events over a considerable period of time. The United States managed for a long time to maintain a proud insularity among nations. This isolation is no longer possible. We are united by the bonds of trade, travel, and friendship with every part of the world. There are no boundaries. The radio and the airplane have practically eradicated time and space. What happens in Calcutta and in Shanghai today is known throughout the world by the morrow. There is no more impressive sight in a modern newspaper plant than to watch the news pouring in from every part of the world on the teletype instruments. That the world is a unit, an organism, has always been known among students of mysticism, but today every human being is forced to realize the truth of the statement in the economic and political repercussions in his own country and even in his own field of work.

A prominent teacher once said: "It is essential to remember that the natural unit of all spiritual life is the human individual, the natural unit of all political life is the nation, while the natural unit for modern economic life is the whole earth and the whole human race."

These three simple truths must become the foundation stones of the activities of the Aquarian Age. Every big-hearted, broad-minded individual who is working toward progress in any field of life—education, politics, economics, the arts, and religion—is a helper of humanity. Most people, however, are unconscious instruments. We, through our Rosicrucian studies have

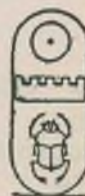
the sublime privilege of being conscious instruments, of doing tasks that no one else can do because we understand the motives.

Living for a Great Cause

We must live and work and struggle. We must forget ourselves and live and work for the great cause alone. It is the cause that counts. A student writes me as follows: "You know there was a time—and this is a mistake to which I am confessing—when I set the organization of the AMORC on a pedestal and it held first place in my ideals. That was my mistake. The past few months have shown me that I was wrong. The first place must be given, in the hearts and minds of all of us, to the *Purpose* which is the reason for the existence of the organization and which is the sole end for which we serve—that of bringing Light, Life, and Love to all Humanity and to all of God's creation." It is mankind that counts. As workers for the cause, we rise to heights divine, we grow spiritually, we attain mastership. Our welfare depends on the welfare of all mankind. We cannot know happiness when mankind suffers. We cannot know prosperity when mankind starves. We cannot be blessed with peace when mankind is at war. When any organ of the body is injured, the whole body suffers. When any people in the family of nations suffers frustration, persecution, and oppression, the whole world is affected.

The stricken world cries to heaven for guidance, for assistance, for light. There lies our great task. There lies our field for service. Let us come as ministering angels with soothing touch and healing words. Let us be children of light with the fire of love in our hearts and gentle peace in our hands. Let us clothe the naked, feed the hungry, support the widow, cherish the orphan and nourish the hungry spirit. Let us encourage every noble cause. Let us sustain the hands of every brother even as the hands of Moses were sustained on the mountainside. Let us do the work of God in any part of the vineyard to which we are sent. Let us be a radiant sun in our own corner. Let us be an inspiration to all who know us.

We serve in the struggle by what we are, just as much as by what we do. As



Emerson said, "We know not what argument our life has lent to another's creed." As George Eliot said, "Let us so live that we may be to others a cup of strength in some great agony."

To do these beautiful, soul-satisfying tasks, we must work in harmonious co-operation. We must be at peace with one another. We must forget personal ambitions and honors. Office means nothing. Distinction and honor mean nothing. Recognition means nothing. The big thing is that the great work is accomplished. It is enough that God knows what we do and the sacrifices that we make and the work that we accomplish. The more secret the task, the greater the merit in the eyes of God. The greater the sacrifices, the more is the Cosmic indebted to you. No man can reward as God can. Every human honor pales beside the divine love. Rejoice, therefore, if it is your lot to remain unknown, to work in secret, to make great sacrifices without seeming reward. Through such a life you climb swiftly the ladder that leads to illumination and to union with God.

Regard your lodge or chapter as a center of light, of force, or of influence. By your works let men know you. Let

your light so shine that all men may see and glorify God. Let the warmth of your love be a flame, attracting the poor, the suffering, the downtrodden, and those who have gone astray. Let our chapters and our lodges form a circle of light around the world.

Do you remember the high lama in the *Lost Horizon*? The one instruction he gave to his beloved disciple who was to succeed him was, "Be kind." It is amazing how many problems those two words will solve. In the little irritations of life, in the petty friction of family relationships, friendships, and the lodge acquaintanceships, ask yourself, "What course of action would perfect love and understanding dictate?" "Yield in little things," says Krishnamurti in one of his books.

Make an effort to fit in. Make an effort to put the welfare of the group, the needs of the cause, first. Rejoice at the rare opportunities to do little deeds of helpfulness without appreciation, recognition, or reward. Every such deed is a sword thrust in the serpent of Self, and you thereby gain the master.

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ROSICRUCIAN SUPPLY BUREAU
Rosicrucian Park
San Jose, California



HOME OF AN EARLY ROSICRUCIAN

Reminiscent of a quieter age, this handsome stately edifice overlooks one of the main canals of Amsterdam, Holland. It was the home and study of Roemir Visser, once celebrated Rosicrucian and mystic of Holland, popularly known during his time for his lighter literary works. Its history unknown to the multitudes who pass its door, this building was once the meeting place of the *fratres of the Rosae Crucis*.

(AMORC Photo)



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HAVE YOU READ volumes on the power of thought? Perhaps you have listened to lengthy theoretical addresses on the forces of mind. You may have wondered if these same writers and lecturers on mind power know how to use it. How many mountains of personal obstacles — everyday trials and tribulations—have *they* moved? What are these subtle principles whereby man can skillfully remove the barriers that impede his progress? How can *you* displace the obstructions and hindrances to *your* goal...the mountains in *your* life? Can practical information about inner power be reduced to mere words...words for public dissemination? Or, is there a secret method especially and uniquely preserved for the worthy seeker...practicable only under ideal circumstances? If so, who has the secret method? Where can it be found?

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The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness and peace. The Order is internationally known as "AMORC" (an abbreviation), and the AMORC in America and all other lands constitutes the only form of Rosicrucian activities united in one body for a representation in the international federation. The AMORC does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association write a letter to the address below, and ask for the free book *The Mastery of Life*. Address Scribe S. P. C., in care of

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Rosicrucian Park, San Jose, California, U. S. A.
(Cable Address: "AMORCO")

Supreme Executive for the North and South American Jurisdiction
Ralph M. Lewis, F. R. C. --- Imperator

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The following are the principal chartered Rosicrucian Lodges and Chapters in the United States, its territories and possessions. The names and addresses of other American Branches will be given upon written request.

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Tucson Chapter, 135 S. 6th Ave. Mrs. Lillian Tomlin, Master; Mrs. Lucille Newton, Sec., 1028 N. 3rd Ave. Sessions 1st and 3rd Fri., 8 p. m.

CALIFORNIA

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Hermes Lodge, 148 N. Gramercy Place, Tel. Gladstone 1230. Douglas Stockhall, Master; Rose Buonocore, Sec. Library open 2 p. m. to 10 p. m. daily. Sessions every Sun., 3 p. m.

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Oakland Lodge, 610—16th St. Tel. Higate 5996. C. V. Jackson, Master; Mrs. Mary M. Cole, Sec. Sessions 1st and 3rd Sun., 3 p. m. Library Room 406, open Mon. through Fri., 7:30 to 9 p. m.; Mon., Wed., and Fri. Afternoon, 1 to 3:30.

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Indianapolis:

Indianapolis Chapter, 603 Merchants Bank Bldg. D. H. Richards, Master; Mrs. L. E. Wells, Sec., 2841 Ruckle. Sessions 2nd and 4th Sun., 8 p. m.

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New Orleans:

New Orleans Chapter, 403 Industries Bldg., Box 589. Jones K. Kneese, Master; Miss Emily Frey, Sec. Sessions 2nd and 4th Fri., 8 p. m.

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Johannes Kelpius Lodge, 739 Boylston St., Earl R. Hamilton, Master; Mrs. Ceciline L. Barrow, Sec., 107 Townsend St., Roxbury 19. Sessions every Sun. and Wed., 7:30 p. m.

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Thebes Lodge, 616 W. Hancock Ave. Miss Rosalie Kitson, Master, 92 E. Willis; Mathew G. Tyler, Sec., Tel. O'Regon 1854. Sessions every Tues., 8:15 p. m.

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Booker T. Washington Chapter, 69 W. 125th St., Room 63. J. B. Campbell, Master; Frederick Ford, Sec., 1382 Crotona Ave., Bronx. Sessions every Sunday, 8 p. m.

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Akron Chapter, Mayflower Hotel, Clayton Franks, Master, Tel. WA-5447 (evenings). Sessions every other Sun., 7:30 p. m.

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Cincinnati Chapter, 204 Hazen Bldg., 9th and Main St. Howard L. Kistner, Master, 3846 Davis Ave.; Mildred M. Eichler, Sec. Sessions every Friday, 7:30 p. m.

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Amenhotep Chapter, Odd Fellows' Hall, 5½ S. Walker, Ward D. Brosam, Master, Tel. 9-1510; Mae Kutch, Sec., Tel. 8-5021. Sessions every Sun., 7:30 p. m.

OREGON

Portland:
Portland Rose Chapter, Pythian Bldg., 918 S. W. Yamhill Ave. Herman T. Herrington, Master; Miss Ollie Fuller, Sec., 5542 N. Haight Ave. Sessions every Wednesday, 8 p. m.

PENNSYLVANIA

Philadelphia:
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sen, Sec., 2108 South Broad St. Sessions every Sun., 7:30 p. m. Temple and Library open every Tues. and Fri., 2 to 4 p. m.

Pittsburgh:

The First Pennsylvania Lodge, 615 West Diamond St. Dr. J. D. Green, Master; Marguerite Marquette, Sec. Meetings Wed. and Sun., 8 p. m.

TEXAS

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Fort Worth Chapter, 512 W. 4th St. Mrs. Louise Johnston, Master; Georgia G. Appel, Sec., 3201 E. 1st St. Sessions every Fri., 8 p. m.

Houston:

Houston Chapter, 606 Milam Bldg. Stephen Valcik, Master; Mrs. Winnie H. Davis, Sec., 819 Yorkshire St. Sessions every Sun., 7:30 p. m.

UTAH

Salt Lake City:

Salt Lake City Chapter, 420 Ness Bldg. Philo T. Farnsworth, Master; Beth Leonard, Sec., 119 Beryl Ave. Sessions every Wed., 8:30 p. m. Library open daily except Sun., 10 a. m. to 7 p. m.

WASHINGTON

Seattle:

Michael Maier Lodge, 1322 E. Pine St. David H. Christoe, Master; Marjorie B. Umbenhour, Sec., Tel. PR-6943. Sessions every Mon., 8 p. m. Library open Mon. through Sat., 1 to 4 p. m.

WISCONSIN

Milwaukee:

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Sydney Chapter, Althea Glasby, Master, Tel. FW-4584; Olive Snowden, Sec. Chapter Room and Library open Tuesday to Friday, 1 to 3 p. m.
Melbourne, Victoria:
Melbourne Chapter, 25 Russell St. Fred White-way, Master; Olive Orpah Cox, Sec., 179 Rathmines Road, Hawthorn, EE3, Vic., Aust.

CANADA

Montreal, P. Q.
Mount Royal Chapter, The Lodge Room, Victoria Hall, Westmount. Charles Capiet, Master; Alf Sutton, Sec., 5408 Clarke St. Sessions 1st and 3rd Thursdays, 8:30 p. m.

Toronto, Ontario:
Toronto Chapter, 39 Davenport Road. R. Wilson Fox, Master; Joseph Benson, Sec., 788 Windermere Ave., Toronto 9. Sessions 1st and 3rd Thurs., 7:45 p. m.

Vancouver, British Columbia:
Canadian Grand Lodge, 878 Hornby St. H. W. Richardson, Master; Miss Margaret Chamberlain, Sec., 817 Nelson St., Tel. PA-9078. Sessions every Mon. through Fri. Lodge open—7:30 p. m.

Victoria, British Columbia:
Victoria Lodge, 725 Courtney St. Cecil Jones, Master; Miss Dorothy Burrows, Sec., 1728 Davie Street.

Windsor, Ontario:
Windsor Chapter, 808 Marion Avenue. S. L. G. Potter, Master, Tel. 4-9497; Mrs. Stella Kucy, Sec., Tel. 4-4532. Sessions every Wed., 8:15 p. m.

Winnipeg, Manitoba:
Charles Dana Dean Chapter, 122a Phoenix Block. Mrs. Dorothy M. Wang, Master; Ronald S. Scarth, Sec., 155 Lyle St., St. James, Manitoba. Sessions every Wed., 7:45 p. m.

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